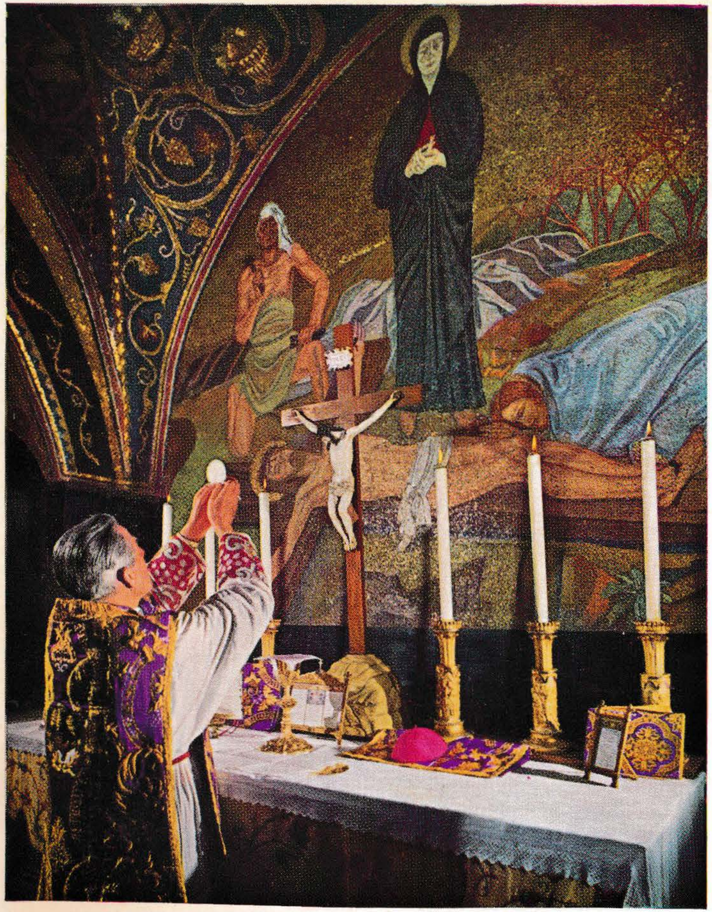


Fulton J. Sheen celebrating Mass
in the Chapel of the Nailing to the Cross, Mount Calvary,
Church of the Holy Sepulchre, Jerusalem.

The Fulton J. Sheen
SUNDAY MISSAL

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An announcement will be made in early May (2014) regarding Masses in the Ordinary Form.

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THE MASS

THE EUCHARIST IN THE GOSPEL

The whole world is dying of hunger. The East is suffering from hunger of body; the West from hunger of soul. The words of the Gospel are everlastingly true: "they have nothing to eat" *(Mark 6, 36)*.

"Jesus", St Mark tells us, "took pity on the multitude". When they were physically hungry, our Lord gave them bread. When they were filled, he gave them the Bread of Life, or the Eucharist. In Galilee, our Lord saw thousands in a Passover caravan hurrying to Jerusalem; he marked them toiling up the hill in groups, some quite spent with the journey, especially the mothers with hungry children. His heart went out to them.

As he had cured diseases which were the symbols of sin, so now he cared for their vitality by supplying their need of food. Andrew pointed to a boy who had five barley loaves and two fishes. St Mark then describes the scene in his Gospel and one cannot help but note the parallel to the Last Supper: "Jesus took the five loaves and the two fish, and looked up to heaven and blessed and broke the loaves, and gave them to the disciples" *(Mark 6, 41)*.

Just as the grain of wheat multiplies in the ground, so the bread and fishes were multiplied until everyone had his fill by a divinely hastened process.

The effect of the miracle was stupendous. The people, seeing the possibility of prosperity and plenty, sought to make him a king – a foretaste of the kind of king our century seems to want, namely a king who fills bodily wants, whether or not he fills the soul. The attempt to make Jesus a king was something like the temptation of Satan on the Mount, when he invited Jesus to turn the stones into bread and become an economic king. To the people, the filling of gullets and stomachs was the mark of power. But our blessed

Lord fled into the mountain alone. He left the multitude. They could not *make* him a king; he was *born* a king, and his Kingdom was not of this world.

The people were still bent on making Jesus a king, when they found him the following day at Capharnaum. He reprimanded them because the only bread they seemed to be interested in was the bread that both politicians and economists promise, and not that Divine Bread which nourishes the soul: "Amen, amen, I say to you, you look for me not because you have recognized my signs, but because you ate the bread and had your fill" *(John 6, 26)*.

They had not taken the miracle of the multiplication of the loaves and the fishes as a sign of his Divinity; they were looking *for* him instead of *to* him. Our Lord then told them: "Do not work for the bread which perishes, but for the bread that lasts and gives eternal life, the bread which you will be given by the Son of Man, on whom God, his father, has set his seal" *(John 6, 27)*.

He was setting two kinds of bread before them: the bread that perishes, and the Bread that endures unto life everlasting. To lift their carnal minds to eternal Food, he suggested that they seek the heavenly Bread the Father authorized or sealed. Oriental bread was often sealed with the official mark or name of the baker. In fact, the Talmudic word for "baker" is related to the word "seal". As hosts used in the Mass have a seal upon them (such as a lamb, or a cross) so our Lord was implying that the Bread they should seek was the Bread affirmed by his Father, that is himself.

CHRIST HIMSELF IS THE BREAD OF LIFE

When he told them that the true Bread came down from Heaven, they said: "Give us this bread", just as the woman at the well had asked for the living waters. But both the crowd and the woman interpreted bread and water in a purely material sense. Our blessed Lord lifted their minds from the bread of the oven to the Bread of Heaven saying: "I am the life-giving bread" *(John 6, 35)*.

Here we come to one of the first intimations of the Eucharist, or the Bread of Life, in its relationship to the Cross, for our Lord pictured himself not only as One who came down from heaven, but as One who had come down from heaven to *give himself*, or to die. As he put it: "And what is more, the bread that I shall *give* is my own flesh, to *give* life to the world" *(John 6, 52)*. In these mysterious words, implying such surrender as when a man says he will give his life for another, our Lord referred to his death. The word "giving" expressed a sacrificial act. The flesh and blood of the incarnate Son of God, severed from his soul in death, and glorified in his resurrection, would become the source of everlasting life. When he said, "my flesh", he meant his human body.

Because that human nature was linked to his divine Personality for all eternity he could give eternal life to all mankind.

THE EUCHARIST, THE NEW PASSOVER

Our Lord's words became more poignant because this was the season of the Passover. Though the Jews looked on blood in a fearful manner, they were then leading their lambs to Jerusalem, where blood would be sprinkled to the four corners of the earth. The strangeness of the utterance about giving his body and blood was diminished against the background of the Passover; he meant that the sacrificial animal that was the lamb was passing, and that its place was being taken by the true Lamb of God. As they formerly had communion with the flesh and blood of the paschal lamb, so they would now have communion with the flesh and blood of the true Lamb of God.

Jesus, who was born in Bethlehem, the "House of Bread", and was laid in a manger, a place of food for lower animals, would now become to men their Bread of Life. Everything in nature has to have communion with another life in order to live; and, through it, what is lower is transformed into what is higher: chemicals are transformed into plants, plants into animals, animals into man. And man? Should he not be elevated to union with God through communion with him who "came down" from heaven to effect that union? As Mediator between God and man, our Lord said that as he lived by the Father so they would live by him: "As I am sent by the living Father and live through the Father, so whoever eats me will live through me" *(John 6, 58)*.

How carnal was the eating of the manna! But how spiritual is the eating of the flesh of Christ! Every mother might say to every child at her breast, "Eat, this is my body; this is my blood". But actually the comparison with Christ ends there; in the mother-child relationship, both are on the human level. In the Christ-human relationship, the difference is that of God and man, heaven and earth. Furthermore, no mother ever has to die and take on a more glorious existence before she can be the nourishment of her offspring. But our Lord said that he would have to give his life, before he would be the Bread of Life to believers.

The plants which nourish animals do not live on another planet; the animals which nourish man do not live in another world. If Christ then was to be the "Life of the World", he must be tabernacled among men as Emmanuel or "God with us", supplying a life for the soul as earthly bread is the life of the body.

But the mind of his hearers rose no higher than the physical, as they asked: "How can this *man* give us his flesh to eat?" It was madness for any man to offer his flesh to eat. But they were not left long in the dark, as our Lord corrected them, saying that

not a mere man, but "the Son of Man" would give it. As usual, that title referred to the humiliation he underwent in becoming man and dying for our sins on the Cross. Not the dead Christ would believers feed upon, but the glorified Christ in heaven who died and rose from the dead. The mere eating of the flesh and blood of a man would profit nothing; but the glorified flesh and blood of the Son of Man would profit unto life everlasting. As man died spiritually by physically eating the fruit in the Garden of Eden, so he would live again spiritually by eating the fruit of the Tree of Life, the Cross.

Christ's meaning was literal and he precluded many false interpretations. One could not claim that the Eucharist (or the body and blood he would give) was a mere type-symbol of himself or that its effects depended solely upon the subjective disposition of the receiver. It was our Lord's method, whenever anyone *misunderstood* what he said, to correct the misunderstanding, as he did when Nicodemus thought "born again" meant re-entering his mother's womb. Whenever anyone correctly understood what he said, but found fault with it, he *repeated* his statement. And in this discourse to the multitudes, our Lord repeated five times what he had said about his body and blood. The full meaning of these words did not become evident until the night before he died. In his last will and testament, he left that which on dying no other man has ever been able to leave, namely, his body, blood, soul, and divinity, for the life of the world.

THE FULFILLMENT OF THE PROMISE

At Capharnaum, our blessed Lord had promised the Eucharist; the night of the Last Supper he fulfilled his promise. But he fulfilled it in such a way that its beauty was not reserved exclusively for the Apostles, but for all men until the consummation of time. Because our blessed Lord came on this earth to *give* his Life, or to die for the redemption of our sins, it was fitting that he leave a memorial of that death.

Some things in life are too beautiful to be forgotten, but there can also be something in death that is too beautiful to be forgotten. Hence a Memorial Day, to recall the sacrifices of soldiers for the preservation of the freedom of their country. Freedom is not an heirloom, but a life. Once received, it does not continue to exist without effort. As life must be nourished, defended, and preserved, so freedom must be re-purchased in each generation. Soldiers, however, were not born to die; death on a battlefield is an interruption to their summons to live. But unlike all others, our blessed Lord *came into this world to die*. Even at his birth, his mother was reminded that he came to die by the gift of myrrh from the Wise Men, for myrrh was used for burials.

When he was still only an infant, the old man Simeon looked into

the face of him who turned back eternity and was made young, and said that he was destined to be a "challenge that will be disputed", or a signal that would call out the opposition of the deliberately imperfect.

Since our divine Lord came to die, it was fitting that there should be a memorial of his death! Since he was God, as well as man, and since he never spoke of his death without speaking of his resurrection, should he not himself institute the precise memorial of his own death rather than leave it to the chance recollection of men? And that is exactly what he did the night of the Last Supper. His memorial was instituted, and this is important, not because he would die like a soldier and be buried, but because he would live again after the Resurrection. His memorial would be the fulfillment of the Law and the Prophets; it would be one in which there would be a Lamb sacrificed, not to commemorate political freedom, but spiritual freedom. Above all, it would be a memorial of a new Covenant or a new Testament between God and man.

THE BLOOD OF THE NEW COVENANT OR THE NEW TESTAMENT

This word "covenant" must always be kept in mind as synonymous with testament. The Mass will become much more clear when we see the parallel between the blood that was used in the old Covenant and the blood of the new Covenant, or the New Testament.

A covenant or testament is an agreement or compact or alliance, and, in Scripture, it means such a relationship between God and man. At the Last Supper, our Lord spoke of the New Testament or Covenant, which is only understood in relation to the Old. The Covenant that God made with Israel as a nation was renewed and sealed with Moses as the mediator. It was sealed with blood, because blood was considered as a seat of life; those who mixed their blood or plunged their hands into the same blood were thought to have a common spirit.

In the covenants between God and Israel, God promised blessings if Israel remained faithful. Among the principal phases of the Old Covenant were the one with Abraham, with a guarantee of progeny; the one with Moses, in which God showed his power and love to Israel by delivering them from bondage to Egypt and promising that Israel would be for him a kingdom of priests; and the one with David and the promise of everlasting kingship.

When the Hebrews were in bondage in Egypt, Moses received instructions for this rite. After the plagues, God struck the Egyptians further to prompt the release of his people by smiting the firstborn in each Egyptian house. The Israelites were to save themselves by offering a lamb, dipping some hyssop in the

blood, and marking their doorways with it. The angel of God, seeing the blood, would "pass by". The Lamb was therefore, called the Pasch or the "Passover", that is, of the destroying angel, a "pass" which secured safety. God ordered its commemoration year after year.

This institution of the slain paschal lamb, described in Exodus, was followed by the implementation of the Covenant with Moses in which God made Israel a nation and his chosen people. The Covenant was concluded by various sacrifices. Moses erected an altar with twelve pillars. Taking the blood of the sacrifice, he poured one-half of it on the altar, and the other half he sprinkled over the twelve tribes with the words: "Here is the blood of the covenant which the Lord makes with you. . ." *(Exodus 24, 8)*. By pouring blood on the altar, which symbolized God or one party to the Covenant, and by sprinkling blood on the twelve tribes who were the other party, both were made partakers through the same blood and brought into a kind of sacramental union with one another.

This Covenant or Testament with Israel was meant to be perfected through a more complete revelation on the part of God. The prophets later on said that the defeat and exile of the Israelites was a punishment because they had broken the Covenant; but, as they were restored to the Old Covenant, after their sins, so there would be a New Covenant or Testament which would include all nations. The Lord speaking through Jeremias told the people: "The days are coming. . . when I will make a new Covenant with the house of Israel. . . . I will place my law within them, and write it upon their hearts; I will be their God, and they shall be my people" *(Jeremias 31, 31–33)*.

The Last Supper and the Crucifixion took place during the Passover, when Christ, the eternal Son of the Father, mediated a new Testament or Covenant, as the Old Testament or Covenant was mediated through Moses. As Moses ratified the Old Testament with the blood of animals, so Christ now ratified the New Testament with his own blood, because he is the true Paschal Lamb.

In one sublime act, he interpreted the meaning of his death. He declared that he was marking the beginning of the New Testament or Covenant ratified by his sacrificial death. The whole Mosaic and pre-Messianic system of sacrifice was thus superseded and fulfilled. No created fire came down to devour the life that was offered to the Father, as it did in the Old Testament, for the fire would be the glory of his Resurrection and the flames of Pentecost.

Because his death was the reason for his coming, he now instituted for his Apostles and posterity, a memorial of his Redemption, which he promised when he said that he was the Bread of Life: "He took bread, and blessed and broke it, and gave it to

them, saying, This is my Body, which is offered for you. . ." *(Luke 22, 19)*. He did not say, "This represents or symbolizes my body", but "This *is* my Body" – a body that would be broken in his Passion. And then, taking wine into his hands, he said: "Drink of this, all of you, the Blood of the Covenant, shed for many for the remission of sins" *(Matthew 26, 28)*.

THE MEMORIAL IS TO BE REPEATED

At the Last Supper, his coming death was set before them in a symbolic and bloodless manner. On the Cross, he would die by the actual separation of his blood from his body. Hence he did not consecrate the bread and wine *together*, but separately, to show forth the manner of his death by the separation of body and blood.

In this act, our Lord was what he would be on the Cross the next day: both priest and victim. In the Old Testament and among pagans, the victim, such as a goat or a sheep, was separated from the priest who offered it. In this Eucharistic action and on the Cross, he, the Priest, offered himself; therefore he was also the victim. Thus would be fulfilled the words of the prophet Malachias: "For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of Hosts" *(Malachias 1, 11)*. Next, at the Last Supper, came the divine command to prolong the memorial of His death: "You shall do it in memory of me" *(Luke 22, 19)*. Repeat! Renew! Prolong through the centuries the sacrifice offered for the sins of the world!

But because our Lord's memorial was not instituted by his disciples, but by him, and because he could not be conquered by death, but would rise again in the newness of life, he willed that as he now looked *forward* to his redemptive death on the Cross, so all the Christian ages, until the consummation of the world, should look *back* to the Cross.

In order that they would not re-enact the memorial out of whim or fancy, he gave the command to commemorate and prolong his redemptive death until he came again! What he asked his Apostles to do was to set forth in the future this memorial of his Passion, Death, Resurrection and Ascension. What he did looked forward to the Cross; what they did, and what has continued ever since in the Mass, looks back to his redemptive death. Thus would they, as St Paul said, "proclaim the Lord's death until he comes" to judge the world. He broke the bread to set forth the breaking of his own human body and also to show that he was a victim by his own free will. He broke it by voluntary surrender, before the executioners would break it by their voluntary cruelty. This is the point of the Mass.

TO UNDERSTAND THE MASS

Because the human mind is dealing with an eternal mystery, it needs examples from human experience to illumine it, however limping and imperfect these comparisons be.

Suppose a great dramatist wrote a moving and heart-rending story, a story so compelling in its message that all who saw it were either inspired to sanctity, or moved to abandon their evil lives and pursue holiness. Furthermore, suppose that this drama was presented in only one performance at *one* theatre, so that only one audience would have derived betterment from its message. From that point on, the only way other persons could know about it, would be to read accounts, say, in four different newspapers by four different dramatic critics. How regretful they would be to have missed the play, and to have only the consolations of a few quotations from the hero set down by one or the other of the critics. And, more serious, how regretful they would be to have missed the remarkable effect of that play on their own lives.

There are some in the world who wrongly think that the eternal act of love that was manifested on the Cross, the Resurrection and Ascension of our blessed Lord, was such a drama – played only once, seen by the Apostles and a few others, and from that point made available to the rest of the world in time through four evangelists, Matthew, Mark, Luke and John, who set down the barest details of the drama of Redemption. But one would almost doubt the divinity of Christ, if he could do no more than give us only a literary memoir of his death and Redemption, such as Plato's record of the death of Socrates; it would make the death of our Lord no different from the death of any other man.

Our Lord never told anyone to write about his Redemption, but he did tell his apostles to renew it, apply it, commemorate it and prolong it by obeying his orders given at the Last Supper. He wanted the great drama of Calvary to be played not once, but for every age of his own choosing. He wanted men not only to be *readers* about his Redemption, but *actors* in it, offering up their bodies and blood with his in the re-enactment of Calvary.

Why should we who live in the twentieth century be penalized because of the temporal accident of not living at the time of Christ himself? Would we not have wanted to assist at that great act of love and to have heard his cry: "Father, forgive them for they know not what they do." Certainly, he who is eternal, and therefore, outside of time, knew how to give us the blessed privilege of standing at the Cross. This he did in the Mass which is the representation of the drama of Golgotha. If Mary and John had closed their eyes on Calvary, they would, to some extent, have been assisting at the Mass which is the continuation of Calvary. If we close our eyes while assisting at the Mass, we are also, to some

extent, standing beneath a Cross whose shadow fell across the whole world.

Calvary was only one small place on the earth, a by-way of Jerusalem, Athens and Rome. But what took place there, the sacrifice of the God-Man, can affect men everywhere in all corners of the earth. The Mass plants the Cross in a town, in a village, in a mission, in a great cathedral; it draws back the curtains on time and space and makes what happened on Calvary happen here. The cross affected all past history by *anticipation;* all the sacrifices of bullocks, and goats, and sheep, and particularly the sacrifice of the paschal lamb, found their completion in the Cross. The Cross affected also the *future*, by flowing out through all time, like a mighty waterfall or cascade, upon all the valleys and plains of the humble and the great.

The Sacrifice of the Cross, therefore, is not something *that happened* more than nineteen hundred years ago, it is something that *is still happening*. It is not an heirloom or an antique which endures into the present; it is a drama as actual now as then, and so it will remain as long as time and eternity endure.

On the Cross, our blessed Lord knew how every individual soul in the world would react to his supreme act of love; he knew whether or not we would accept him or reject him. But no one of us knows how we will react until we are confronted with Christ and his Cross, and see it unrolled on the screen of time. From our point of view, it takes *time* to see the drama of the eternal unfold. But the Mass gives us an intimation; we were not conscious of being present on Calvary on Good Friday, but we are consciously present at the Mass. We can know something of the role we played at Calvary by the way we act at the Mass in the twentieth century, and by the way the Mass helps us to live.

In every Mass, therefore, the Cross of Calvary is transplanted into New York, London, Tokyo, Nairobi, Hong Kong: all humanity is taking sides, either sharing in that Redemption or else rejecting it, either being *on* the Cross with the Victim or *beneath* it among the executioners.

MEDITATIONS ON THE PARTS OF THE MASS

OFFERTORY

We must not think of the offering of the bread and wine as independent of ourselves; rather the bread and wine are symbols of our presence on the altar. At one time, the faithful used to bring their own offerings of bread and wine to the

Mass and give them to the priest at the Offertory. For practical reasons, this has been discontinued in most instances; however, the faithful do take a part in that offering, not only by the joining in with prayers which accompany the Offertory, but also through the Offertory collection. This is not merely a financial transaction, but an historical remembrance of a very ancient custom. It reminds us of the part the material offerings once had as a sign and token of the offering of ourselves.

It may be asked, how does bread and wine represent or symbolize us?

First, just as it takes many grains of wheat to make bread and many grapes to make wine, so too, we, who are many, are one in Christ's Mystical Body, the Church, which makes the offering.

Second, the two substances which have traditionally most nourished man have been bread and wine. Bread is, as it were, the very marrow of the earth; wine is, as it were, its very blood. By offering that which gives us our bodily substance, we are to some extent substantially offering our lives in the Mass.

And, third, no two substances in nature have to suffer more to become what they are than wheat and grapes. Wheat has to pass through a winter, the crucifixion of a mill and the fire of the oven before it becomes bread. Grapes have to undergo a Gethsemane of a wine press, losing their individuality for the sake of the whole, until they finally become wine. So, too, we, who are fallen creatures, offer ourselves to the transforming and transfiguring power of the Crucifixion and Consecration in order to be one in the Body and Blood of Christ.

From another point of view, the Offertory is a kind of a return of all creation to Christ who is the King and Lord of the Universe. Think of how much of the cosmos and humanity as well as commerce and industry are involved in the bread that is on the paten and the wine that is in the chalice. The fields that grew the bread and wine, the harvesters and the vintners who prepared them, the packers, the millers, the trucks and trains for transportation, the financing, the thousand other items of daily life, all joined together, either consciously or unconsciously, in making an offering to God. There is hardly any point in liturgy in which the world gathers itself up into such tiny packages to become an offering to the Lord as in the Offertory of the Mass.

We are, therefore, present at each and every Mass under the appearance of bread and wine; we are not passive spectators, as we might be in watching a spectacle in a theatre, but we are co-offering Christ's sacrifice to the heavenly Father. At the moment of the Offertory, each and every one of us plants our tiny little cross round the great Cross of Christ on Calvary, just as we are little hosts around the great Host of the Mass.

We who are assisting at the Mass, together with all creation, offer

ourselves as bruised grain and crushed grapes that we may die to that which is lower to become one with the tremendous Lover. It must be repeated that we are not to sit gazing indifferently at the priest as he raises the paten and the chalice as if it were something that did not concern us. What was done on Calvary is being done on the altar, as we actualize and apply to ourselves the fruits of Redemption. That is why the Offertory prayer reads: "Receive, O holy Trinity, this offering which we make to thee".

Bread and wine are withdrawn from profane use and dedicated to God; so we, who are symbolized by the bread and wine, offer ourselves to be made sacred and holy. Apart from Christ who is offering the Sacrifice, we are helpless; we cannot touch the heavenly Father any more than we can touch the sky. We need a mediator to compensate for our utter worthlessness, and this Mediator is the God-Man offering himself in sacrifice.

CONSECRATION

It is not only the bread that is on the paten and the wine that is in the chalice, but we ourselves who are on the altar, offering ourselves to God in praise and thanksgiving, and in petition for forgiveness of sins.

The next question is, what happens to us? Are we willing to go through with our promise or our offering – for after the Offertory is the Consecration or the renewal of the Death of Christ. The problem is, as Thomas à Kempis put it:

> "Jesus now hath many lovers of his celestial kingdom:
> But few bearers of his Cross,
> He hath many who are desirous of consolation:
> But few of tribulation.
> He findeth many companions of his table:
> But few of his abstinence.
> All desire to rejoice with him:
> Few wish to endure anything for him.
> Many follow Jesus to the breaking of bread:
> But few to the drinking of the cup of his passion.
> Many reverence his miracles:
> Few follow the shame of his Cross."

In the Consecration, we "die with Christ"; that is, we die to our lower natures and to our sinfulness and to the heritage of the old Adam. In the Mass, we are one with the death of Christ. Our Lord cannot suffer again in the human nature he had on earth, because that is now risen and glorified at the right hand of the Father – the pattern of the glory which will be ours when we have shared his Cross on earth.

But he can suffer again in our human natures. At the Offertory of the Mass, he says to us: "Peter, James, John, Paul, Mary, Anne, give me your human nature that the great mystery of the Incarnation and Redemption and Ascension may be verified in you". Christ, as it were, goes into the world gathering up other human natures who are willing to live, die and come to glory according to his pattern. In order that our sacrifices, our sorrows, our trials, our Golgothas may not be isolated, disjointed and unconnected things, the Church collects them, harvests them, unifies them, coalesces them, masses them – and this massing of all of the offerings of our individual human natures, united with the great Sacrifice of Christ on the Cross, is the Mass.

On the Cross, our blessed Lord was looking forward to you, hoping that one day you would give yourself to him at the moment of Consecration. Today, in the Mass, that hope of our blessed Lord becomes fulfilled and realized in you.

It is to be noted how the Consecration of the Mass represents the death of Christ. Notice that the priest does not consecrate the bread and wine together, but rather first consecrates the bread saying, "This is my Body", and then consecrates the wine saying, "This is the chalice of my Blood". The separate consecration of the bread and wine is like the separation of the Body and Blood of Christ, for that is the way that he died on Calvary. The words of Consecration are a kind of a mystical sword, separating the one from the other, and thus portraying in a sacramental manner the death of Christ.

The primary meaning of the words of Consecration is very clear, "This is the Body of Christ", and "This is the Blood of Christ". But there is a secondary significance as regards ourselves. It is to be remembered that we are present on the altar; we have offered ourselves under the form of bread and wine. The moment of Consecration is the moment of *our death* to what is sinful. We do to our human nature, through the merits of Christ, what he did to his human nature during the three hours on Calvary. If our participation is complete, we may say such words as these at the moment of Consecration:

"I give myself to thee, O Christ. Here is my body. Take it. Here is my blood. Take it. Here is my soul, my will, my energy, my strength, my property, my wealth, all that I have. Take it. Consecrate it. Offer it. Offer it with thyself to the heavenly Father in order that he, looking down on this great sacrifice, may see not only thee, his beloved Son, but also me in thee. Transmute the poor bread of my life into thy divine Life; thrill the wine of my wasted life into thy divine Spirit; unite my broken heart with thy Heart; change my cross into a crucifix. Let not my abandonment and my sorrow and my bereavement go to waste. Gather up the fragments. As the drop of water is absorbed by the wine at the Offertory of the Mass,

let my life be absorbed in thine; let my little cross be entwined with thy great Cross, so that I may purchase the joys of everlasting happiness in union with Thee.

"Consecrate these trials of my life which would go unrewarded, unless united with thee; transubstantiate me so that, like the bread which is now thy Body, and the wine which is now thy Blood, I too may be wholly thine. I care not if the species remain, or that, like the bread and the wine, I seem to all earthly eyes the same as before. My station in life, my routine duties, my work, my family, all these are but the species of my life which may remain unchanged; but the *substance* of my life, my soul, my mind, my will, my heart, transubstantiate them, transform them wholly into thy service, so that through me all may know how sweet is the love of Christ. Amen."

COMMUNION

We have offered ourselves to Christ; we have died with him. But was the grave the end of Christ?

Is Christian living only an immolation, a surrender, an offering of ourselves as victim without any compensation?

The Mass is not only a memorial of the death of Christ, but also a memorial of his Resurrection, Ascension, and Glorification at the right hand of the Father. If the Mass stopped at the Consecration, we would hardly have a worthy inspiration for offering ourselves in union with his death.

But in the spiritual realm of Redemption, though we are not forced to offer ourselves, we get ourselves back in Communion, enriched and ennobled, perfected, and filled with the promise of happiness and eternal glory.

Communion may be considered under three aspects. First, there is communion with divine Life. This is clearly revealed in the sixth chapter of St John, where our blessed Lord says that those who commune with him will live in him and he in them. All life is sustained by communion with a higher life. If the plants could speak they would say to the moisture and sunlight, "Unless you enter into communion with me, become possessed of my higher laws and powers, you shall not have life in you".

If the animals could speak, they would say to the plants: "Unless you enter into communion with me, you shall not have my higher life in you". We say to all lower creation: "Unless you enter into communion with me, you shall not share in my human life".

Why then should not our Lord say to us: "Unless you enter into communion with me, you shall not have life in you"? The lower is transformed into the higher, plants into animals, animals into man, and man, in a more exalted way, becomes "divinized" through and through by the life of Christ.

Communion then is first of all the receiving of divine Life, a life to which we are no more entitled than marble is entitled to blooming. It is the pure gift of an all-merciful God who so loves us that he willed to be united with us, not in the bonds of flesh, but in the ineffable bonds of the Spirit where love knows no satiety, but only rapture and joy.

And oh, how quickly we should have forgotten him could we not, like Bethlehem and Nazareth, receive him into our souls! Neither gifts nor portraits take the place of the beloved one. And our Lord knew it well. We needed him, and so he gave us himself.

Our blessed Lord said: "If you remain in me. . . As the Father has loved me, so I have loved you. Remain in my love" *(John 15, 7–9)*. It may be asked, why is it that we who receive Communion so often, are not better after this contact with divine Life? It may be because we have been shrinking from throwing our lives completely into the hands of the good Lord. Just as digestion of human food can be affected by mental states or worries, so too, the assimilation of divine Life can be affected through the stubbornness of our will or the inordinate clinging to the things of sense.

When we receive Communion, Christ is in us and we are in Christ. Therefore, in each Communion, we should strive to make our body and blood completely submissive to him, immolating and annihilating ourselves so that we can say: "I live, but it is no longer I who live; Christ lives in me".

Second, not only is Communion a union with the life of Christ, but it is also a communion with his death, for, as St Paul says: "Whenever you eat this bread, and drink this cup, from now until he comes, you are proclaiming the Lord's death" *(I Corinthians 11, 26)*. Just as the plant has to die to its lower nature before it can be taken up into the kingdom of the animal; just as the animal has to die to its lower nature to be taken up into the kingdom of man's intellect and will; so, too, man has to die and reproduce the death of Christ, if he is to be taken up into ecstatic union with him. As Monsignor Knox puts it: "The Victim who is there presented to the Eternal Father for our sakes, is the dying Christ; it is in that posture that He pleaded, and pleads, for our salvation, atoned, and atones, for the sins of the world. We herald that death in the Holy Mass, not as something which happened long ago, but as something which is mystically renewed whenever the words of Consecration are uttered. . . And it is in this posture of death that He comes to you and me when He comes to us, the Living Christ, in Holy Communion. 'This is My Body which is being given for you. . . This is My Blood which is being shed for you'. So He spoke to His apostles when His death still lay in the future; so He speaks to us now that His death lies in the past."

When I rise from the Communion rail I not only have the divine Life in my body, but I am also about to carry with me into the world something of his Death, dying to everything that would separate me from him, dying to my concupiscence, my pride, my lust and my anger in order that there might be nothing between the Lover and the loved.

Natural life has two sides: the anabolic and the catabolic. The supernatural also has two sides: the building up of the Christ-pattern and the tearing down of the old Adam. Communion therefore implies not only a "receiving" but also a "giving". There can be no ascent to a higher life without death to a lower one. Does not an Easter Sunday presuppose a Good Friday? Does not all love imply mutual self-giving which ends in self-recovery? This being so, should not the Communion rail be a place of exchange, instead of a place of exclusive receiving? Is all the life to pass from Christ to us and nothing to go back in return? Are we to drain the chalice and contribute nothing to its filling? Are we to receive the bread without giving wheat to be ground, to receive the wine and give no grapes to be crushed? If all we did during our lives was to go to Communion to receive divine Life, to take it away, and leave nothing behind, we would be parasites on the Mystical Body of Christ.

The Pauline injunction bids us to fill up in our bodies the sufferings wanting to the Passion of Christ. We must therefore bring a spirit of sacrifice to the Eucharistic table; we must bring the mortification of our lower self, the crosses patiently borne, the crucifixion of our egotism, the death of our concupiscence, and even the very difficulty of our coming to Communion. Then does Communion become what it was always intended to be, namely, a commerce between Christ and the soul, in which we give his Death shown forth in our lives, and he gives his Life shown forth in our adopted sonship. We give him our time; he gives us his eternity. We give him our humanity; he gives us his divinity. We give him our nothingness; he gives us his all.

And third, *Communion is also fellowship with the entire Mystical Body of Christ*. We are not to think that Communion is just a personal union between Christ and the soul. The Communion rail is the most democratic institution upon the face of the earth, for it is there that "all who eat one Bread are one Body". The Eucharist establishes holy fellowship of its members in every part of the world through this interior nourishment of the soul. The communion rail admits of no fundamental differences. There the employer must take the paten from the employee. The professor must eat the same bread as the student. The Greek must be nourished from the same tabernacle as the barbarian, for all are one Body because they have eaten the same Bread.

The Eucharist is a greater leveller than death; it dissolves all boundaries, nationalities and races into a supernatural fellowship where all men are brothers of the divine Son and adopted sons of

the heavenly Father. The Eucharist is communion with all of the sufferings and sorrows of the world, with all the pierced hands and feet which in some way reflect the torn body of Christ on the Cross. As the spokes of a wheel get closer to one another as they draw nearer the hub, so, too, the closer we get to Christ, the more we are bound up one with another.

The Eucharist, therefore, is the Sacrament not only of our personal perfection, but through it, the Sacrament of the perfection of Christ's Mystical Body which is the Church. Equally united to the same Christ, we are more closely bound up with one another, though we be thousands of miles apart, than we would be with people who sit at our dinner table and yet are ignorant of Christ.

Those of us who have the faith complain that we are separated from those we love. The fault is not theirs; it is the failure to realize the beautiful mystery of the Eucharist. All of our natural friendships, ties, and loyalties ought to be supernaturalized when we partake of this divine Gift. Husband and wife should become one in Christ; so should mother and child; so should lovers, friends, businessmen, laborers, the sick and the suffering – all of us, for through that Bread we are made one in Christ.

CONCLUSION

The Eucharist is both a Sacrament and a Sacrifice. These exist in nature. Before our body can use plant life as a sacrament or nourishment, the plant must be torn up from the root and submitted to fire which is sacrifice; then only does it become our sacrament. Before the animal can be the nourishment of our bodies, it too must be submitted to the sacrifice of the knife. Running all through nature is the law that sacrifice is first, then the sacrament.

It was the Cross which made the Eucharist. It is the Consecration which makes the Communion. Now by a wonderful paradox of God's Love, the human race which crucified Christ is the same race which has been nourished by the very Life it slew. It was on account of our sins that our blessed Lord died on the Cross; it was on account of his supreme love that he rose form the dead to bring us forgiveness. Not only in the natural order, but also in the divine Order, we live by what we have slain. There is no communion rail without an altar, for Sacrifice leads to Sacrament.

By the paradox of divine Love, God makes his Cross the very means of our salvation. We have slain him. We nailed him there; we crucified him. But Love in his eternal Heart willed not to be defeated. He willed to give us the very life we slew; to give us the very Food we destroyed; to nourish us with the very Bread we buried and the very Blood we poured forth. He made our very crime a *happy fault*. He turned a Crucifixion into a Redemption; a Consecration into a Communion; a death into life everlasting.

QUESTIONS AND ANSWERS ON THE MASS

What is the bond between Christ in Heaven and our present sinful condition clamoring for redemption?
The Cross. In the Mass he applies to you his eternal act of love, which in time became redemptive on the Cross. In every Mass we say with Paul: "I am crucified with Christ. I live, but it is no longer I that live; Christ lives in me" *(Galatians 2, 19–20)*.

Does the multiplication of Masses throughout the world multiply the Cross?
No, they multiply only our participation in the Cross.

What is the difference between the Sacrifice of the Mass and the Sacrifice of the Cross?
The Sacrifice of the Mass is essentially the same as the Sacrifice of the Cross. In both, Christ is Priest and Victim. The differences are principally in the manner of offering the Sacrifice. The Sacrifice of the Cross involved bloodshed, but the Sacrifice of the Mass is offered in an unbloody manner. On the Cross, our Lord redeemed us *potentially;* that is to say, he made it possible for all men to be saved. In the Mass, we *actualize* and apply to ourselves the merits of the Redemption. The Mass is, therefore, not a substitute for the Cross, for the merit we gain at the Mass is the same we would have gained if we had assisted at Calvary.

What is meant by saying that Christ is both Priest and Victim?
Until the coming of Christ, all religions had sacrifices. What was common to them all was the fact that a priest, whoever he was, whether Jewish, Chaldean, Babylonian or even the head of a clan, offered a victim separate and distinct from himself. This victim might have been a bull, or a lamb, or even the first fruits of the earth. Generally, the victim was a blood sacrifice because the shedding of blood indicated that people owed their lives in reparation for sin. Men felt that they were unfit to exist before Divinity. By taking the life of an animal or by destroying the thing, they vicariously punished and purified themselves.

But when our blessed Lord came he was, at one and the same time, Priest and Victim. He did not offer a lamb distinct from himself; he was the Lamb. He offered himself. On the Cross, therefore, he was upright as a Priest, and at the same time, was prostrate as a Victim. He became both the Offerer and the One who was offered. No longer were the priest and victim separate as they had been before the birth of our Lord. Each time the Mass is offered we must both offer ourselves as priests and make ourselves victims.

Are Christ and his priest the only ones involved in the Mass?
No, because it is the Church, or the Mystical Body of Christ, which offers the Sacrifice. On the Cross, our Lord was alone; in the Mass, we are with him. To a certain degree, the Cross was the offering of the physical body of Christ; the Mass is the offering of the Mystical Body of Christ, or all of the members of the Church with him as Head. As Pius XII put it: "The priest acts in the name of the people precisely and only because he represents the Person of our Lord Jesus Christ. . . yet it must be said that the faithful do also offer the Divine Victim, though in a different way".

The communion rail is not a barrier between the priest and the people; it is not like footlights which separate a stage from an audience. It is more like a table which unites the food to him who eats.

That the faithful are not casual assistants at the Mass is evident from the life of our blessed Lord. When he found the hungry multitude in the desert, he could just as well have provided loaves and fishes from nothing, as he made the world from nothing. But he allowed a boy in the audience to provide him with the material requisites for the miracle, namely, the five loaves and two fishes. Our blessed Lord expects us to do something, or to provide something at the Mass. It is not just the Mass of the priest; it is our Mass. That is why we say in the Mass "*Orate, fratres*. . ." which is translated, "Pray, brethren, that my sacrifice *and yours* may be acceptable. . ."

Is there such a thing as the priesthood of the people?
Pius XI answered in these words: "Participation in this priesthood and in the office of satisfying and sacrificing, is enjoyed not only by those whom our Pontiff, Jesus Christ, employs as ministers to offer up the clean oblation to God's Name in every place from the rising to the setting of the sun; but the whole Christian people, rightly called by the Prince of the Apostles, 'a chosen generation, a kingly priesthood', offer sacrifice for sins, *both for themselves and for the whole human race*". As our Lord said to St Catherine of Siena: "The more you forget yourself and your interests, the more will I have your interest at heart".

What was one of the principal Old Testament prefigurations or prototypes of the Mass?
As the blood of the paschal lamb sprinkled on the doorposts of the Jews in their Egyptian captivity was a sign that the destroying angel would "pass over" the Israelite home without destroying the first-born, so too, the Blood of Christ, the Lamb of God, sprinkled on our souls is the symbol of our escape from the destroying angel.

When the paschal lamb or Passover was celebrated in the Old

Testament, the Jews never broke a bone of the body of the lamb, for so it was ordered by God. St John notes this fact in relation to the death of Our Lord, the Paschal Lamb: "But when they came to Jesus, they saw that he was already dead, and did not break his legs. . . these things happened in fulfillment of the Scripture, which says: Thou shalt not break a bone of him" *(John 19, 33–36)*.

By St John's reckoning, our Lord was sacrificed on the cross at the same time that the blood of the paschal lambs in Jerusalem was being poured out upon the Temple to prefigure the Redemption that was to come.

In the Old Testament, God often showed his acceptance of a sacrifice by sending down fire from heaven to consume the victim offered in his honor. Is there anything in the New Testament corresponding to this?
In the New Testament, the Victim in his human nature (our Lord on the Cross) was perfected and glorified in the Resurrection, and his spirit was raised to the heavens in the Ascension. Pentecost with its descent of Fire was, as it were, the fire which indicated the Father's full acceptance of the sacrifice for our salvation. That is why, after the Consecration, we say in the Mass, "In memory the blessed passion of the same Christ, thy Son, our Lord, of his resurrection from the place of the dead, and of his Ascension into the glory of heaven".

Is the Mass also a Thanksgiving?
The Greek word for gratitude is *eucharistia*. The beginning of the Canon of the Mass, namely the Preface, emphasizes gratitude: "Let us give thanks to the Lord our God. . . it is just and right. . . it is truly just and right, fitting and for our good, always and everywhere to give thanks to thee".

Our poor nature is unable to express adequate thanks to God for the gift of faith, and for membership in the Church, so we ask our Lord to offer to his heavenly Father thanks in our name. As the love of our human heart is too weak to offer to God, we hide it in the love of the Sacred Heart at the moment of Consecration, thus rendering to God a perfect act of love. In the Mass we ask our Lord to be our ambassador to the heavenly Throne, and to add thanksgiving to our praise, reparation and intercession as an integral part of the Holy Sacrifice.

What is the role of the Holy Spirit in the Sacrifice of the Mass?
The Father is the One *to whom* we offer the Sacrifice; the Son of God made Man, our Lord, is the One whom we offer in sacrifice, and the Holy Spirit is the One *in whom* the Mass is offered. Furthermore, it is through the Holy Spirit that the merits of Christ's

Redemption are poured out upon us. As the Holy Spirit is the bond of unity between the Father and the Son in heaven, so the Holy Spirit is the bond of unity between the Father, to whom the Mass is offered and the Son who offers it in union with us. It is the work of the Holy Spirit in the Mass to apply the redemption of the Cross to our souls and also to make us more Christlike.

Why does the Church ask that there always be a server at the Mass, or at least someone present?
Because the Mass is the sacrifice of Christ the Head, with his Mystical Body the Church. It is therefore fitting that there be some representative of the Church present to make the offering with the priest who functions in the Name of Christ.

Are there different kinds of presences of God in the universe?
Yes, just as you may be present differently in various things and places. If you create a work of art, you are present in it by your work, your mind, your talent and, to some extent, your love. If you visit a friend, you are present, not by your causality, as in the case of the work of art, but physically. There is another kind of presence which is given only to intimates. You may be *seen* by anyone on the street, you may be *heard* by anyone, but the special privilege reserved to your intimates is the gift of *touch*. In like manner, God is present one way in Creation, another way in his earthly Life, and another way in the Eucharist during Holy Communion.

How can our Lord be in many tabernacles and altars of the world at one and the same time?
There is only one voice when a speaker talks over the radio, there is only one voice when a record is made, but they may be heard in millions of places. You look into a mirror and there is only one face. Now break the mirror and in each broken piece you will see your face multiplied. The substance of Christ's Body is present in each Host of the altar as the sun is reflected in every little body of water on the earth. In the Eucharist, our Lord multiplies his presence, but he is still the One Christ.

Do all the other sacraments of the Church look to the Eucharist as their end?
Yes. The Eucharist is the center of the sacramental circle. All other sacraments are rays pointing to that center. The reason is this: salvation depends upon our union with the Mystical Body of Christ, but the Eucharist is the perfection of that union, for by it we are united to Christ the Head and to all the members of the Church.

Why does our Lord hide and veil himself under the Eucharistic species?
That we might gain merit by faith. When he walked the earth, his Body was a veil "covering" his Divinity, as it were. If our Lord revealed himself completely, there would be no faith; there is no faith in Heaven. There we see God. As Isaias said: "I girded thee, and thou hast not known me" *(Isaias 45, 5)*. St John writes in the Apocalypse: "I shall give him a share in the hidden manna" *(Apocalypse 2, 17)*.

How is our Lord "seen" in the Eucharist?
Not by the eyes of the body, but by the eyes of faith. Faith alone supplies that which our senses cannot discern. "*Praestet fides supplementum sensuum defectui.*" As it took faith to see God wrapped in the swaddling bands of a human nature, so it takes faith to "see" him in his Eucharistic Presence. The Host *looks* the same after Consecration as before, but faith sees in it the Christ who said, "I am the Bread of Life". That is why the measure of our love of the Eucharistic Lord is the measure of our faith. A medieval legend tells of a person who prayed to see our Lord in the Eucharist. Our Lord revealed himself to his eyes, but said: "From now on you lose all the merit of faith".

Why is water mixed with wine at the Offertory?
The union of Christ and ourselves in the offering of the Sacrifice is symbolized in the mixing of water and wine at the Offertory. The nobler element, wine, represents Christ; water represents the faithful. The wine and water are so intimately mingled in the chalice that they are henceforth inseparable. So is the Church inseparably united to Christ in his oblation to the Father.

Why is a bell rung at important points of the Mass?
A decree of the Sacred Congregation of Rites says that at the *Sanctus* it is the signal of the approaching Consecration. Then, later on, a sign of joy, a profession of faith in the Eucharistic Presence of Christ, and finally a sign of union with the angelic choirs in praise and adoration.

At the beginning of the Communicantes *or the prayer, "United in one communion, we venerate the memory. . . ", there are twelve martyrs named. From what groups do they come?*
Their names are listed in the order of dignity: first the Popes (Linus, Cletus, Clement, Xystus II, Cornelius); then a Bishop (Cyprian) who is the only non-Roman martyr mentioned, being from Carthage in Africa; then a deacon (Laurence); then five laymen (Chrysogonus, John and Peter, Cosmas and Damian).

What is the significance of the priest placing his hands extended over the chalice at the prayer Hanc Igitur *("Be pleased then, Lord, to accept. . .")?*
Two goats were offered to the Lord in the Old Testament sacrifices. One was killed by the priest and his blood sprinkled in the Holy of Holies in expiation for the priest's own sins and those of the people. The other goat was to be released after the priest laid his hands upon it as if laying the guilt of sin upon it. The first goat was the prototype of Christ who shed his blood for our sins; the second goat is ourselves who are let go free and absolved through his Mercy. In the *Hanc Igitur*, the priest heaps upon our Lord the sins and petitions and prayers of all present to win for us the glorious liberty of the children of God.

The words, mysterium fidei *(mystery of faith), which appear in the words of consecration of the Precious Blood were not used by our Lord the night of the Last Supper. How did they find their way into the consecration?*
They may have been an exclamation of awe by the deacon in the early Church at the tremendous mystery of the consecration. Perhaps, also, because the deacons administered Communion in the early Church, the words may have been taken from St Paul: "*diaconos habentes mysterium fidei in conscientia pura*" *(I Timothy 3, 9)*, meaning, "Deacons must be men who preserve the mystery of faith with a pure conscience".

Why are the sacrifices of Abel, Abraham and Melchisedech mentioned in the prayer after the Consecration: Supra quae propitio *("Turn thy face, in favour and kindliness, to these our offerings")?*
Because they represent three prototypes or prefigurations in the Old Testament of the Sacrifice of Christ. Abel offered a *blood* sacrifice, Melchisedech a *sacramental* sacrifice of bread and wine, and Abraham a *voluntary* sacrifice – he offered "his only-begotten son Isaac," but God provided a substitute for him. All three sacrifices are involved in the Mass and in our lives.

Is there any deception in the mystery of transubstantiation, when our Lord's body becomes present under the appearance of bread and his blood under the appearance of wine?
No! Transubstantiation is the opposite of deception. A deception is practiced when something is presented as less real than it looks, as, for example, showing a zircon as a diamond. But, in the Eucharist, there is something more real than it looks. It looks like bread; it looks like wine. But the substance of each has changed. It is really the Body and Blood of Christ.

Why is the Pater Noster *(Our Father) said aloud at Mass, and secretly at marriages, funerals and the like?*
Because you are not born a "child of God"; you are merely born a "creature". It is only rebirth of the Spirit or grace which makes you a child of God. Because the Church cannot be sure that everyone at a marriage or a funeral is in the state of grace, she merely says "Our Father" aloud and the rest secretly. Those who are in the state of grace will take the "clue" and finish it. But at the Mass, it is assumed that all present are in the state of grace, or partake of the divine Nature, and therefore are children of God.

What is one of the best books to read in preparation and in thanksgiving for Communion?
The fourth book of the *Imitation of Christ* by Thomas à Kempis.

Why is there Communion under one species? Should there not be both species?
Communion under two species prevails in the Eastern Rite. But since the twelfth century, the Latin Rite uses only one species for Communion, namely bread.

Both species are absolutely required for the *sacrifice*, but one species is sufficient for the *sacrament*. The Sacrifice of the Mass, which re-presents the Sacrifice of the Cross in an *unbloody* manner, requires both species, so that through the *separate* consecration of the bread and wine, there might be symbolized the separation of the Body and Blood of Christ on the Cross. But the *sacrament* being the communication of Divine Life, it follows that where there is the Body, there is also the Blood.

When we receive Communion are we united only to Christ?
No. We are united also to all the members of the Church. For we, being many, are one Bread, one Body, all that partake of Christ. You are united with the Church in Europe, Africa, Asia and Australia; you are united with all your friends who share your faith. Our blessed Lord combined at the Last Supper the institution of the Eucharist and the long discourse to "love one another as I have loved you".

Why does the priest say the words of the centurion at the moment of Communion: Domine, non sum dignus *("Lord, I am not worthy")?*
Because, even in human love, the lover is always on his knees, the beloved is always on the pedestal. No one truly in love ever thinks himself worthy of the love which he receives – and this is particularly true when it is our Lord who loves us.

Why do you have to be in the state of grace to receive Communion?
Just as no one would give food to a dead body, so too, neither can

a soul which is dead with sin, receive the Bread of Life. The Eucharist is to strengthen and sustain the divine Life already in our soul, as earthly bread strengthens the physical life already in our body.

Is it possible for one person to receive "more" of Christ in Communion than another?
No. It is the same loving Lord who is given to each. But the effect on the soul and body of each communicant may differ according to the disposition of his soul. Two people can eat the same food; one gains strength from the food, another derives less. St Thomas Aquinas tells us that the venial sin which often prevents the Communion from bearing fruit is not always a sin previously committed, for this can be obliterated by Communion, but the sin we commit at Communion itself, when we are inattentive, unprepared, and wanting in a spirit of surrender to the Beloved. The Jews used to say that the manna in the desert did not taste the same to everyone; its taste varied with the spiritual dispositions in the soul of each receiver.

Is it correct to say we "receive" Communion?
Yes – but Communion is not only a receiving of Christ, but also a giving of ourselves, or a "being received" by him. Our Lord, in a certain sense, continues his Incarnation in you. As he took a human nature from Mary, so he wishes to assume (not in a hypostatic manner, of course), your human nature, so he can work through you, teach through you, sanctify through you. Perhaps, therefore, one of the reasons you may not derive enough from Holy Communion is because you think of "receiving" our Lord for a brief visit, instead of giving yourselves more intently to him to assist him in the regeneration of the world.

What other sacrament helps explain the love of the Eucharist?
Matrimony. In marriage, husband and wife are two in one flesh; in the Eucharist, the communicant and Christ are two in one Spirit. The peak of love in the flesh is unity; the peak of love in the Spirit is unity. In both cases, there is unity with the beloved, but in the Eucharist, the Beloved is Christ.

When is the Mass finished?
The work of salvation is finished, but when did it begin? It began back in the agelessness of eternity, when God willed to make man. Ever since the beginning of the world there was a divine impatience to restore man to the arms of God.

The Word was impatient in heaven to be the "Lamb slain from the beginning of the world". He was impatient in prophetic types and symbols, as his dying face was reflected in a hundred mirrors

stretching through Old Testament history. He was impatient to be the new Abel, slain by his jealous brethren of the race of Cain, that his Blood might cry to heaven for forgiveness. He was impatient to be the real Isaac carrying the wood of his sacrifice in obedience to the commands of his heavenly Abraham. He was impatient to fulfill the mystic symbol of the Lamb of the Jewish Pasch, slain without a single bone of its body being broken.

He was impatient in his mother's womb, as he saluted his precursor John. He was impatient in the Circumcision, as he anticipated his bloodshedding and received the name of "Savior". He was impatient at the age of twelve, as he reminded his Mother that he must be about his Father's business. He was impatient in his public life, as when he was to be baptized and he was "straightened until it be accomplished". He was impatient in the Garden, as he turned his back to the consoling twelve legions of angels and made olive roots crimson with his redemptive Blood. He was impatient at his Last Supper as he anticipated the separation of his Body and Blood under the appearance of bread and wine. And then, impatience closed as the hour of darkness drew near. At the end of that Last Supper, he sang. It was the only time he ever sang – the moment he went to his death.

It was a trivial matter for the world if the stars burned brightly, or the mountains stood as symbols of perplexity, or the hills made their tribute to valleys which gave them birth. What was important was that every single word predicted of him should be true. Heaven and earth would not pass away until every jot and tittle had been fulfilled. There was only a little iota remaining, one tiny little jot; it was a word of David's about every prediction being fulfilled. Now that all else was fulfilled, he fulfilled that iota. He, the true David, quoted the prophetic David: "It is finished."

What is finished? The Redemption of man is finished. Love had completed its mission, for love had done all that it could.

There are two things love can do. Love, by its very nature, tends to an incarnation, and every incarnation tends to a crucifixion.

Does not all true love tend toward an incarnation? In human love, does not the affection of husband for wife create from their mutual loves the incarnation of their confluent love in the form of a child? Once they have begotten their child, do not they make sacrifices for it, even to the point of death? And thus their love tends to a crucifixion.

But this is just a reflection of the divine order, where the love of God for man was so deep and intense that it ended in an Incarnation of God in the form and habit of man, whom he loved. But our Lord's love for man did not stop with the Incarnation. Unlike everyone else who was ever born, our Lord came into this world to redeem it. Death was the *supreme glorification* he was seeking in his public life. Death interrupted the careers of great

men, but it was no interruption to our Lord; it was his crowning glory; it was the unique goal he was seeking.

His Incarnation thus led to the crucifixion, for "No one can show greater love than by laying down his life for his friends". Now that love had run its course in the Redemption of man, divine love could say: "I have done all for my vineyard that I can do". Love can do no more than die. It is finished. "*Ite, missa est.*"

His work is finished. But is *ours?* When he said, "It is finished", he did not mean that the opportunities of his life had ended; he meant that his work was done so perfectly that nothing could be added to it to make it more perfect. With us, how seldom that is true. Too many of us *end* our lives, but few of us see them *finished.* A sinful life may end, but a sinful life is never a finished life.

If our lives just "end", our friends will ask: "How much did he leave?" But if our life is "finished" our friends will ask: "How much did he take with him?" A finished life is not measured by years but by deeds; not by the time spent in the vineyard, but by the work done. In a short time a man may fulfill many years; even those who come at the eleventh hour may finish their lives; even those who come to God like the thief at the last breath, may finish their lives in the Kingdom of God. Not for them the sad word of regret: "Too late, O ancient Beauty, have I loved Thee".

Our Lord finished his work, but we have not finished ours. He pointed the way we must follow. He laid down the Cross at the finish, but we must take it up. He finished Redemption in his physical body, but we have not finished it in his Mystical Body. He has finished salvation, we have not applied it to our souls. He has finished the Temple, but we must live in it. He has finished the perfect Cross, we must fashion ours to its pattern. He has finished sowing the seed, we must reap the harvest. He has finished filling the chalice, but we have not finished drinking its refreshing draughts. He has planted the wheat field; we must gather it into our barns. He has finished the Sacrifice of Calvary; we must finish the Mass.

The Crucifixion was not meant to be an inspirational drama, but a pattern on which to model our lives. We are not meant to sit and watch the Cross as something done and ended like the life of Socrates. *What was done on Calvary avails for us* only in the degree that we repeat it in our own lives.

The Mass makes this possible, for, at the renewal of Calvary on our altars, we are not onlookers but sharers in Redemption, and there it is that we "finish" our work. He has told us: "And I myself, when I am lifted up from the earth, shall draw all men to myself". He finished his work when he was lifted up on the Cross; we finish ours when we permit him to draw us unto himself in the Mass.

The Mass is that which makes the Cross visible to every eye; it placards the Cross at all the crossroads of civilization; it brings Calvary so close that even tired feet can make the journey to its sweet embrace; every hand may now reach out to touch its Sacred Burden, and every ear may hear its sweet appeal, for the Mass and the Cross are the same. In both there is the same offering of a perfectly surrendered will of the beloved Son, the same Body broken, the same Blood flowed forth, the same divine forgiveness. All that has been said and done and acted during Holy Mass is to be taken away with us, lived, practiced, and woven into all the circumstances and conditions of our daily lives. His sacrifice is made our sacrifice by making it the oblation of ourselves in union with him; his life given for us becomes our life given for him. Thus do we return from Mass as those who have made their choice, turned their backs upon the world, and become for the generation in which we live other Christs – living potent witnesses to the Love that died that we might live with Love.

This world of ours is full of half-completed Gothic cathedrals, of half-finished lives and half-crucified souls. Some carry the Cross to Calvary and then abandon it; others are nailed to it and detach themselves before the elevation; others are crucified, but in answer to the challenge of the world, "Come down", they come down after one hour. . . two hours. . . after two hours and fifty-nine minutes. Real Christians are they who persevere unto the end. Our Lord stayed until he had finished.

The priest must likewise stay at the altar until the Mass is finished. He may not come down. So we must stay with the Cross until our lives are finished. Christ on the Cross is the pattern and model of a finished life. Our human nature is the raw material; our will is the chisel; God's grace is the energy and the inspiration.

Touching the chisel to our unfinished nature we first cut off huge chunks of selfishness, then by more delicate chiselings we dig away smaller bits of egotism until finally only a brush of the hand is needed to bring out the completed masterpiece – a finished man made to the image and likeness of the pattern on the Cross. We are at the altar under the symbol of bread and wine; we have offered ourselves to our Lord; he has consecrated us.

We must therefore not take ourselves back, but remain there unto the end, praying unceasingly, that when the lease of our life has ended and we look back upon a life lived in intimacy with the Cross, the echo of the sixth word may ring out on our lips: "It is finished". And as the sweet accents of that "*Ite, missa est*" reach beyond the corridors of time and pierce the "hid battlements of eternity", the angel choirs and the white-robed army of the Church Triumphant will answer back: "*Deo gratias*".

✠ FULTON J. SHEEN

TABLE OF MOVABLE FEASTS

Year of our Lord	*Septuagesima Sunday*	*Ash Wednesday*	*Easter Sunday*
1961	Jan. 29	Feb. 15	Ap. 2
1962	Feb. 18	Mar. 7	Ap. 22
1963	Feb. 10	Feb. 27	Ap. 14
1964	Jan. 26	Feb. 12	Mar. 29
1965	Feb. 14	Mar. 3	Ap. 18
1966	Feb. 6	Feb. 23	Ap. 10
1967	Jan. 22	Feb. 8	Mar. 26
1968	Feb. 11	Feb. 28	Ap. 14
1969	Feb. 2	Feb. 19	Ap. 6
1970	Jan. 25	Feb. 11	Mar. 29
1971	Feb. 7	Feb. 24	Ap. 11
1972	Jan. 30	Feb. 16	Ap. 2
1973	Feb. 18	Mar. 7	Ap. 22
1974	Feb. 10	Feb. 27	Ap. 14
1975	Jan. 26	Feb. 12	Mar. 30
1976	Feb. 15	Mar. 3	Ap. 18
1977	Feb. 6	Feb. 23	Ap. 10
1978	Jan. 22	Feb. 8	Mar. 26
1979	Feb. 11	Feb. 28	Ap. 15
1980	Feb. 3	Feb. 20	Ap. 6
1981	Feb. 15	Mar. 4	Ap. 19
1982	Feb. 7	Feb. 24	Ap. 11
1983	Jan. 30	Feb. 16	Ap. 3
1984	Feb. 19	Mar. 7	Ap. 22
1985	Feb. 3	Feb. 20	Ap. 7
1986	Jan. 26	Feb. 12	Mar. 30
1987	Feb. 15	Mar. 4	Ap. 19
1988	Jan. 31	Feb. 17	Ap. 3
1989	Jan. 22	Feb. 8	Mar. 26
1990	Feb. 11	Feb. 28	Ap. 15
1991	Jan. 27	Feb. 13	Mar. 31
1992	Feb. 16	Mar. 4	Ap. 19
1993	Feb. 7	Feb. 24	Ap. 11
1994	Jan. 30	Feb. 16	Ap. 3
1995	Feb. 12	Mar. 1	Ap. 16
1996	Feb. 4	Feb. 21	Ap. 7
1997	Jan. 26	Feb. 12	Mar. 30
1998	Feb. 8	Feb. 25	Ap. 12
1999	Jan. 31	Feb. 17	Ap. 4
2000	Feb. 20	Mar. 8	Ap. 23

TABLE OF MOVABLE FEASTS

Ascension Day	*Pentecost*	*Corpus Christi*	*Sundays after Pentecost*	*First Sunday of Advent*
May 11	May 21	June 1	27	Dec. 3
May 31	June 10	June 21	24	Dec. 2
May 23	June 2	June 13	25	Dec. 1
May 7	May 17	May 28	27	Nov. 29
May 27	June 6	June 17	24	Nov. 28
May 19	May 29	June 9	25	Nov. 27
May 4	May 14	May 25	28	Dec. 3
May 23	June 2	June 13	25	Dec. 1
May 15	May 25	June 5	26	Nov. 30
May 7	May 17	May 28	27	Nov. 29
May 20	May 30	June 10	25	Nov. 28
May 11	May 21	June 1	27	Dec. 3
May 31	June 10	June 21	24	Dec. 2
May 23	June 2	June 13	25	Dec. 1
May 8	May 18	May 29	27	Nov. 30
May 27	June 6	June 17	24	Nov. 28
May 19	May 29	June 9	25	Nov. 27
May 4	May 14	May 25	28	Dec. 3
May 24	June 3	June 14	25	Dec. 2
May 15	May 25	June 5	26	Nov. 30
May 28	June 7	June 18	24	Nov. 29
May 20	May 30	June 10	25	Nov. 28
May 12	May 22	June 2	26	Nov. 27
May 31	June 10	June 21	24	Dec. 2
May 16	May 26	June 6	26	Dec. 1
May 8	May 18	May 29	27	Nov. 30
May 28	June 7	June 18	24	Nov. 29
May 12	May 22	June 2	26	Nov. 27
May 4	May 14	May 25	28	Dec. 3
May 24	June 3	June 14	25	Dec. 2
May 9	May 19	May 30	27	Dec. 1
May 28	June 7	June 18	24	Nov. 29
May 20	May 30	June 10	25	Nov. 28
May 12	May 22	June 2	26	Nov. 27
May 25	June 4	June 15	25	Dec. 3
May 16	May 26	June 6	26	Dec. 1
May 8	May 18	May 29	27	Nov. 30
May 21	May 31	June 11	25	Nov. 29
May 13	May 23	June 3	26	Nov. 28
June 1	June 11	June 22	24	Dec. 3

HOLY DAYS OF OBLIGATION

IN THE UNITED STATES OF AMERICA

All the Sundays of the year.

The Octave Day of Christmas, January 1.

Ascension Day.

The Assumption, August 15.

All Saints, November 1.

The Immaculate Conception, December 8.

Christmas Day, December 25.

IN CANADA

All the Sundays of the year.

The Octave Day of Christmas, January 1.

The Epiphany, January 6.

Ascension Day.

All Saints, November 1.

The Immaculate Conception, December 8.

Christmas Day, December 25.

IN GREAT BRITAIN AND IRELAND

All the Sundays of the year.

The Octave Day of Christmas, January 1.

The Epiphany, January 6.

Ascension Day (40 days after Easter).

Corpus Christi (Thursday after Trinity Sunday).

SS Peter and Paul, June 29.

The Assumption, August 15.

All Saints, November 1.

Christmas Day, December 25.

In addition to the above

IN IRELAND

St Patrick, March 17.

The Immaculate Conception, December 8.

IN SCOTLAND

St Joseph, March 19.

The Immaculate Conception, December 8.

IN AUSTRALIA AND NEW ZEALAND

All the Sundays of the year.

The Octave Day of Christmas, January 1.

Ascension Day.

The Assumption, August 15.

All Saints, November 1.

Christmas Day, December 25.

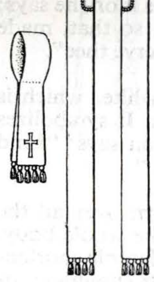
EXPLANATIONS

THE VESTMENTS

The Amice: A white linen cloth, square or oblong in shape, which is worn under the Alb, around the neck and covering the shoulders of the priest. Originally it covered the head as well as the neck, and when a cowl forms part of their habit, Religious still wear the Amice over their heads until they reach the altar. When the priest puts it on, he touches his head with it saying: "Place on my head, Lord, the helmet of salvation in order to repel the assaults of the devil".



The Amice



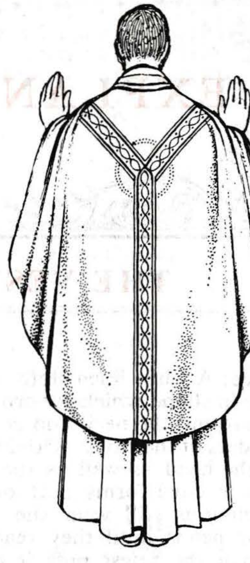
The Manipule and Stole

The Maniple: A band, of the same color and material as the Chasuble, which is worn on the left arm of the priest. It is styled "the maniple of weeping and sorrow". It was originally a handkerchief carried in the left hand.

The Stole: A long band of the same material as the Chasuble, worn round the neck of the priest. It is a mark of official priestly dignity. As the priest puts it on, he prays that "the robe of immortality" that was lost by original sin may be restored to him on the last day.



The Alb and Cinture



The Chasuble

The Alb: A full-length white linen garment with sleeves. It is a symbol of the innocence and purity of soul with which the Sacrifice of the Mass should be offered. As the priest puts it on, he says: "Make me white, O Lord, and cleanse my heart, so that, made white by the Blood of the Lamb, I may be able to serve thee".

The Cincture: A cotton or silk girdle, usually white, which is worn round the waist to hold the Alb in position. It symbolizes continence and chastity, and the priest putting it on says: "Bind me, O Lord, with the cincture of purity and chastity".

The Chasuble: The principal Mass vestment, worn over all the others. It was originally very full and enveloped the whole body, reaching to the ground, but has undergone considerable shortening. It may be Gothic in form, draping from the shoulders, or Roman, broad at the front and back and narrow over the shoulders so as to leave the arms free. It is a symbol of charity and

good works. When the priest puts it on he prays: "Lord, who didst say: My yoke is sweet and my burden light, grant that I may so bear it as to obtain thy grace"

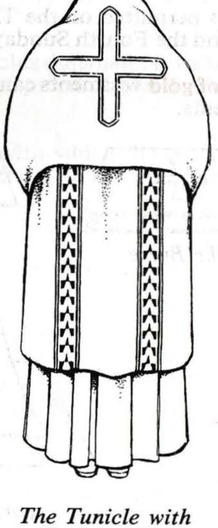
The Dalmatic: worn instead of the Chasuble by the deacon at High Mass and solemn occasions. It is a tunic with open short sleeves and marked with two stripes which are supposed to symbolize the Blood of Christ shed for the Jews and Gentiles.

The Tunicle: worn by the subdeacon. Originally it was shorter and less ornate than the deacon's Dalmatic, but today is often indistinguishable from it.

The Humeral Veil: a large silk cloth of rectangular shape, worn at High Mass by the subdeacon, who holds the paten with it, by the celebrant in processions in honour of the blessed Sacrament and sometimes in taking the Viaticum to the sick.



The Dalmatic



The Tunicle with Humeral Veil

THE LITURGICAL COLORS

White is a symbol of innocence and purity of soul. It is used on all feasts of our Lord's life (apart from his Cross and Passion), feasts of our Lady, of the Angels and of all Saints who were not martyred.

Red symbolizes fire and blood and is worn at Pentecost, on all feasts of our Lord's Cross and Passion, and feasts of Apostles and Martyrs.

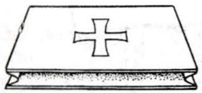
Green, the color of hope, is worn on the Sundays after the Epiphany and Pentecost.

Purple signifies penance and humility and is worn during Lent and Advent, and on all vigils; the Ember days, except those which occur during Whit week; and on Rogation days when the Rogation Mass is said after the procession and litanies; and also for the Mass for Peace, and on the second day of the Forty Hours Devotions.

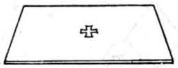
Black, symbolic of sadness and mourning, is worn on Good Friday and all Masses for the Dead.

Rose is permitted on the Third Sunday in Advent (Gaudete Sunday) and the Fourth Sunday in Lent (Laetare Sunday).

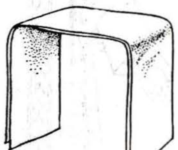
Cloth of gold vestments can be worn in place of white, green or red vestments.



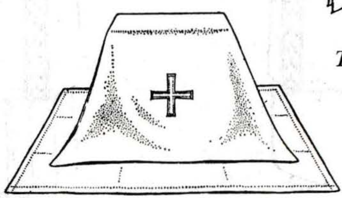
The Burse



The Pall

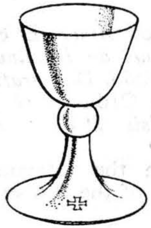


The Purificator

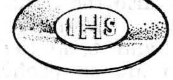


The Chalice covered with its Veil on the Corporal

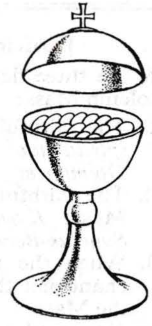
THE SACRED FURNITURE



The Chalice



The Paten



The Ciborium

The Chalice: A cup which holds the wine to be consecrated. It is usually of precious metal and the inside must be gold.

The Paten: A plate of precious metal used to hold the priest's Host consecrated at Mass.

The Ciborium: The large cup which holds the small Hosts used for the Communion of the people. It is of precious metal and has a cover of the same material.

The Purificator: A small linen cloth with which the priest wipes his mouth and dries his fingers and the Chalice after they have been washed and purified.

The Corporal: A linen cloth spread on the altar at the beginning of Mass on which stand the Sacred Host and the Chalice.

The Pall: A small square of stiffened linen, or a square of cardboard covered with linen, which covers the Chalice.

The Chalice Veil: A cloth of the same color and material as the Chasuble, used to cover the Chalice and Paten up to the Offertory and after the Communion.

The Burse: A cloth case in which the Corporal is kept. It usually has a cross in the middle and is of the same color as the Chasuble. It is placed over the veil on top of the Chalice and during Mass is placed on the Gospel side of the altar.

PARTICIPATION IN SUNG AND DIALOGUE MASS

Participation of the faithful in sung Mass

There are three degrees of active participation by the faithful in the solemn Mass:

1. The faithful chant the liturgical responses: *Amen, Et cum spiritu tuo, Gloria tibi Domine, Habemus ad Dominum, Dignum et justum est, Sed libera nos a malo, Deo gratias.*
2. The faithful chant also the parts of the Ordinary of the Mass: *Kyrie eleison, Gloria in excelsis Deo, Credo, Sanctus-Benedictus*, and *Agnus Dei.*
3. When the faithful are so proficient in the Gregorian chant that they can also chant the parts of the Proper of the Mass.

These degrees also apply to the *missa cantata*, i.e. sung Mass without deacon or subdeacon.

Participation of the faithful in low Mass

There are four degrees of active participation by the faithful in low Mass:

1. When the faithful give the easiest liturgical responses to the celebrant, which are: *Amen, Et cum spiritu tuo, Deo gratias, Gloria tibi Domine, Laus tibi Christe, Habemus ad Dominum, Dignum et justum est*, and *Sed libera nos a malo.*
2. When the faithful give those responses which the server must pronounce according to the rubrics, and if Holy Communion is given during the Mass, also recite the triple *Domine, non sum dignus.*
3. When the faithful recite, together with the celebrant, all the parts of the Ordinary of the Mass, namely: *Gloria in excelsis Deo*, the *Credo*, the *Sanctus-Benedictus* and the *Agnus Dei.*
4. When the faithful recite together with the celebrant also the parts pertaining to the Proper of the Mass: Introit, Gradual, Offertory and Communion prayer. This last degree can be practised with fitting dignity only by those select groups which are better trained and educated.

   In low Masses, the entire *Pater noster*, being a suitable and ancient prayer as a preparation for Communion, can be recited by the faithful, but only in Latin and with all joining in the *Amen.* Any recitation in the vernacular is excluded.

INSTRUCTIONS FOR THE LAITY AT HIGH MASS

In general those present at a Solemn or sung Mass follow, as far as possible, the ceremonies observed by the clergy who may be present in choir at Mass.

Accordingly:

1. They *stand* when the procession to the altar makes its appearance from the sacristy, and remain standing until the Mass itself is begun, even though the *Asperges* takes place.
2. Each person bows and makes the sign of the Cross when sprinkled at the *Asperges.*
3. All *kneel* for the prayers of preparation (up to *Oremus*) and *stand* when the celebrant ascends the steps.
4. All remain standing for the Introit, *Kyrie* (unless the celebrant sits for the singing of this) and the *Gloria in excelsis* while it is recited by the celebrant.
5. When the celebrant has sat down for the singing of the *Gloria* all *sit.* They *rise* when the celebrant rises towards the end of this chant.
6. All *stand* for the singing of the Prayers, except at a Requiem Mass and on certain penitential days (the ferial Masses of Advent and Lent, and the ember days of September) when all kneel; they *sit* for the chanting of the Epistle and what follows. At High Mass the people do *not* stand if the celebrant *recites* the Gospel, before it is sung by the deacon.
7. When *Dominus vobiscum* is sung before the chanting of the Gospel all *stand.* They remain standing during the recitation of the Creed, *genuflecting* with the celebrant at the words *et incarnatus est*, etc.
8. All *sit* when the celebrant has sat down for the singing of the Creed. While the words *et incarnatus est*, etc. are sung, all bow. They *rise* when the celebrant rises towards the end of the Creed, remain standing while he sings *Dominus vobiscum* and *Oremus*, and then *sit.*
9. All *rise* for the incensation of the people, bow to the thurifer when he bows to them before and after, and then *sit.*
10. When the celebrant begins to sing *Per omnia saecula saeculorum* before commencing the Preface, all *rise* and remain standing until the *Sanctus* has been sung. Then all *kneel.*
11. All *bow down* during the Consecration, but *look up* for a moment at the Sacred Host (saying "My Lord and

my God") * and at the Chalice when they are elevated. After the Elevation all *stand* and remain standing until the celebrant has drunk the Precious Blood. All *bow* while the celebrant consumes the Sacred Host and drinks the Precious Blood. All *kneel* at the *Ecce Agnus Dei*, etc. and during the Communion of the faithful. Then all *sit*.

12. All *stand* for the singing of *Dominus vobiscum* before the Postcommunion prayers, and remain standing during those prayers, except at a Requiem Mass and on certain penitential days when all *kneel*.
13. All *kneel* for the Blessing and make the sign of the Cross.
14. All *stand* for the last Gospel, genuflecting with the celebrant if he genuflects during its recitation and remain standing until the procession has returned to the sacristy.

Note. Since the rubric requiring that those who assist at "Private Masses" should kneel throughout, except at the Gospel, has been eliminated from the new code of rubrics (15 August, 1960), there are no rules for kneeling and sitting at Low Mass.

* Indulgence of seven years, if recited "with faith, piety and love", while looking at the Sacred Host.



PREFACE TO THIS MISSAL

AIM OF THE MISSAL

"It is important for all the faithful to understand that it is their duty and highest privilege to take part in the Eucharistic Sacrifice, not passively or negligently or with distracted mind, but with such active devotion as to be in the closest union with the High Priest, according to the words of St Paul: 'Yours is to be the same mind which Jesus Christ showed'; and to offer it together with him and through him, and with him to surrender themselves".

These words of Pope Pius XII in his encyclical on Christian worship *(Mediator Dei)* have guided the Editors in their work of preparing this Missal for Sundays and feast days. Their aim has been to present the Mass in a way that will remove for the faithful all difficulty in following the words and actions of the priest from the time he makes the sign of the Cross at the foot of the altar until the final response, *Deo gratias*, at the end of the last Gospel.

This has meant a completely novel arrangement of the Roman Missal. With the exception of the prayers said at the foot of the altar and the prayers of the Canon, the Mass for every Sunday, and for every feast day that can replace a Sunday, is printed out in full and in sequence from the Introit to the Canon, and then again, after the close of the Canon, from the Communion prayer to the end of the last Gospel.

The full Latin text of the Mass offered by the priest and the people is set out on the left hand side and the English translation, for the use of those who do not understand Latin, or understand it imperfectly, is given on the right. Care has been taken to balance the Latin and English as exactly as possible so that at every point in the Mass the faithful can read for themselves whatever section of the Mass is being said by the priest. Thus this Missal meets more perfectly than any existing Missal the desire of the Church that the faithful should become familiar with the language of the Mass.

HOW TO USE THE MISSAL

Whoever uses this Missal to follow the Sunday Mass begins on page 1 at the Section entitled The Order. When the priest has gone up to the altar and reached the Epistle side, the reader turns to the Proper for the Sunday. If, for example, it is the fifteenth Sunday after Pentecost, he turns to this Sunday and reads the Introit with the priest. Every subsequent prayer to the end of the *Sanctus* is printed out there in full. Without any turning backwards or forwards, he can follow the priest through all the unchanging and changing parts of the Mass up to the beginning of the Canon.

On turning to the Canon he follows the priest right through until the end of the Canon. At certain seasons, namely Christmas and the Epiphany, Easter, the Ascension and Pentecost, there are variations in the pre-Consecration prayers of the Canon. Wherever these variations occur, they are printed out after the *Sanctus* in the appropriate Mass. In these cases the reader continues to follow the Mass, which is printed below the *Sanctus*, or turns to the page indicated, until he sees the direction to turn to the rest of the Canon.

The complete liturgy of the second Sunday in Passiontide (Palm Sunday), Maundy Thursday, Good Friday and Holy Saturday, and all their attendant ceremonies, are printed out in full in Latin and English.

With this simple and novel arrangement it is possible for parents in the space of a few minutes to explain to their children how they can follow the Mass of every Sunday of the year and of the last three days of Holy Week.

SPECIAL FEATURES OF THE MISSAL

For the first time in a Missal planned for the use of the faithful all the rubrics (or instructions) of the Canon of the Mass have been printed exactly as they are given in the altar Missal, and have been translated without any omissions. This makes it possible for the faithful to study every action and gesture of the priest during the Canon and to see the relation between the action and the prayers that are said. In the other parts of the Mass, the Editors, with special permission of the Sacred Congregation of Rites, have abbreviated the rubrics, in such a way that the reader will be able to understand every movement of the priest without being overburdened by instructions that are intended exclusively for the celebrant.

By the decree of Pope John XXIII; dated 25 July, 1960, certain changes were made in the Mass, for instance, the omission of the

last Gospel on processional occasions, and in the calendar. All these changes have been incorporated into this Missal. At the same time this decree made it possible for the Editors to produce the first Sunday, as opposed to Daily, Missal, that contains every Mass that is now said on Sundays in the universal Church. Hitherto there were many feasts, such as the feasts of Apostles, that displaced the Sunday Mass. Now only first class feasts, and second class feasts of our Lord can do so. All the holy days of obligation in the English-speaking world are first class feasts of the universal Church, except St Patrick, which is added to complete the list of holy days. The Editors have also included the Nuptial Mass, the Masses for All Souls (November 2) and the Requiem Mass with the burial service. In the Masses for feast days which do not have a proper Preface, the Sunday Preface of the Trinity has been printed, except for the feasts of All Saints, St Patrick and Corpus Christi, where the Common Preface is given. The First Friday Mass of the Sacred Heart is the same as the Mass for the feast of the Sacred Heart. On the feast of the Dedication of the Cathedral of any particular diocese the Mass is the same as that of November 9 in this Missal.

The prayers before and after Mass are the prayers which the Church has for several centuries suggested to the priest as his own most appropriate preparation for Mass and for his thanksgiving after it.

TRANSLATION AND ACKNOWLEDGEMENTS

The Editors themselves are responsible for the translation of all the chants (i.e. the Introit, Gradual, Offertory and Communion), the prayers (i.e. the Collect, Secret and Postcommunion), the Ordinary and the Canon.

The translation of the Epistles and Gospels is a revision of the Westminster Version of the Sacred Scriptures. Mr P. G. Walsh has translated certain sections of the liturgy of Holy Week. The task of preparing the text for the printers has been undertaken by Miss Marjory Courtney and Miss Juliet Boys.

It is the prayer of the Editors that all who acquire this Missal will, by its constant use, grow from week to week in their understanding and love of the Sacred Liturgy.

PHILIP CARAMAN S.J.

JAMES WALSH S.J.

Feast of Blessed Robert Southwell,
21 February 1961

PRAYERS BEFORE AND AFTER MASS

PREPARATION FOR MASS

Antiphon. Lord, do not call to mind our sins, nor those of our fathers, and do not exact punishment for our guilty deeds. (Alleluia.)

Psalm 83

How I long for thy dwelling,
Lord of Hosts!
My soul yearns
For the Lord's courts:
My heart and my flesh acclaim
The living God.
The sparrow finds a home,
And the swallow a nest for herself
Where she lays her young,
Even thine altars,
Lord of hosts,
My King and my God.
Blessed are they who dwell in thy house:
They praise thee without ceasing.
Blessed are the men whose strength is in thee,
Whose hearts are set on the pilgrims' road.
Passing through the arid vale,
They shall make it a place of springs,
The early rain shall clothe it with blessings.
They shall go from strength to strength:
They shall see God in Sion.
Lord God of Hosts,
Hear my prayer:
Give ear, God of Jacob,
O God our shield, behold,
And look upon the face of thine Anointed.

For in truth a day in thy courts is better
Than a thousand others:
My choice is to stand at the threshold of the
house of my God
Rather than to dwell in the tents of wickedness.
For the Lord God
Is a sun and a shield:
The Lord gives grace and glory:
He withholds nothing that is good
From those who walk in innocence.
Lord of Hosts, blessed is the man
That trusts in thee.

Psalm 129

Out of the depths I call upon thee, Lord:
Lord, listen to my voice.
Let thine ears be attentive
To the voice of my supplication.
If thou shouldst mark iniquities, Lord,
Lord, who should stand?
For with thee is pardon for sins,
That thou mayst be given reverent service.
I hope in the Lord,
Let my soul hope in his word.
Let my soul wait for the Lord
More than the watchmen wait for the dawn.
More than the watchmen wait for the dawn
Let Israel wait for the Lord,
For with the Lord is mercy,
And plentiful redemption.
He it is who shall redeem Israel
From all his iniquities.

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon. Lord, do not call to mind our sins, nor those of our fathers, and do not exact punishment for our guilty deeds. (Alleluia.)

Let us pray.

God, who art so gentle, bow down and listen with kindness to our prayers. Light up our hearts with the gift of thy Holy Spirit so that we may be worthy dispensers of thy sacraments and love thee with the love that is eternal.

God, to whom all hearts are open, to whom our desires speak, and from whom nothing can be hidden, purify the thoughts of our hearts by the inpouring of the Holy Spirit, so that we may love thee perfectly and praise thee worthily.

May the fire of the Holy Spirit, Lord, so refine our bodies and hearts that we may offer thee the service of a chaste body and please thee with hearts that are clean.

May the Comforter, who is sent by thee, Lord, give light to our minds and, as thy Son didst promise, guide us into all truth.

May the power of the Holy Spirit be with us, Lord, to cleanse our hearts gently and protect us in all our difficulties.

God, who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that by the gift of the same Spirit we may be always truly wise and ever rejoice in his consolation.

Purify our consciences, Lord, we beg thee, by thy visitation, so that when our Lord Jesus Christ thy Son comes, he will find in us a dwelling place prepared for him, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. Amen.

Prayer of St Ambrose

Lord Jesus Christ who art so kind, no merits of my own invite me to the pleasures of thy banquet table. I am a sinner and I come in fear and trembling encouraged only by thy mercy and goodness. My body and soul are defiled with many a sinful deed. My tongue and heart have run their course without restraint. God of gracious kindness, whilst I tremble before thy Majesty, wretch that I am, trapped in my own insufficiency, I still look to thee, the source of mercy. I hasten to thee to be healed and to seek refuge under thy protection. I yearn to have thee as my Saviour for I cannot stand before thee as my judge.

Lord, I show thee my wounds and uncover my shame before thee. My many great sins are known to me and they make me afraid. But I hope in thy mercy which knows no limits. Turn towards me thy merciful gaze, Lord Jesus Christ, eternal King, God and man, crucified for mankind. Hear my cry of hope in thee. Pity one so full of sin and wretchedness, for thou art the inexhaustible fountain of forgiveness.

Hail, victim who saves, offered for me and for all men on the gallows of the cross. Hail, noble blood beyond price, flowing from the wounds of my crucified Lord Jesus Christ and washing away the sins of the world. Remember, Lord, thy creation which thou hast redeemed with thy blood.

I am sorry that I have sinned and I want to make up for what I have done. Take away from me then, Father of mercy, all my badness and sin, so that clean in body and soul I may be fit to appreciate this holy of holies.

Grant also, that this offering of thy body and blood, which in my unworthiness I am to receive, may forgive my sins, cleanse me utterly of my crimes and dispel sinful thoughts. May it then revive my holy desires, give me the saving strength to do what thou desirest, and protect me securely against the traps of my enemies. Amen.

Prayer of St Thomas Aquinas

Almighty eternal God, thou seest me approach the sacrament of thine only-begotten Son our Lord Jesus Christ. I am like a sick man that comes to the healer who gives life. Unclean, I seek out the clear spring of mercy. Blind, I come to the light whose brightness is eternal. I am a beggar and I bring my needs before the Lord of heaven and earth.

I ask thee from the fullness of thy boundless generosity to cure my sickness, to wash away my filth, to give light to my blindness, to enrich my poverty and clothe my nakedness.

Do all this so that I may receive the bread of angels, the King of Kings and Lord of Lords, with all the reverence and humility, the contrite devotion, the pure faith, the awareness and purpose that the salvation of my soul demands.

I beg thee, grant that I may receive not only the outward signs of the Lord's body and blood but may also share in its true reality and power.

All-gentle God, grant that my reception of the body of our Lord Jesus Christ taken from the Virgin Mary, may make me part of his Mystical Body and one of his members.

Most loving Father, thy Son whom I now intend to receive is hidden from me in this mortal life; grant that I may gaze upon the revelation of his face for all eternity: who liveth and reigneth with thee in the unity of the Holy Spirit, God for ever. Amen.

THANKSGIVING AFTER MASS

Benedicite

Antiphon. Let us sing the hymn of the three holy children, which they sang in the flaming furnace, blessing the Lord. (Alleluia.)

Canticle *Dan. 3, 57–88, 56*

All that the Lord has made, bless the Lord; praise and extol him for ever.
Angels of the Lord, bless the Lord; heavens, bless the Lord.
All the waters above the heavens, bless the Lord; bless the Lord, all the armies of the Lord.
Bless the Lord, sun and moon; bless the Lord, stars of heaven.
Every rainshower and fall of dew, bless the Lord.
All the winds, bless the Lord.
Bless the Lord, fire and heat; cold and winter, bless the Lord.
Dew and rain, bless the Lord; frost and icy winds, bless the Lord.
Hoar-frost and snow, bless the Lord.
Bless the Lord, night and day; light and darkness, bless the Lord.
Lightning and clouds, bless the Lord.
Let the earth bless the Lord, praise him and extol him for ever.
Mountains and hills, bless the Lord; every growing thing on earth, bless the Lord.
Rising springs, bless the Lord; seas and rivers, bless the Lord.
Whales and all that move in the waters, bless the Lord.
Bless the Lord, all the birds of heaven.
All beasts and herds, bless the Lord; praise and extol him for ever.
Children of men, bless the Lord; Israel, bless the Lord.
Bless the Lord, priests of the Lord; servants of the Lord, bless the Lord.
Spirits and souls of the just, bless the Lord. Holy and humble of heart, bless the Lord.
Ananias, Azarias and Misael, bless the Lord, praise him and extol him for ever.
Let us bless Father and Son with the Holy Spirit; let us praise and extol him for ever.
Blessed art thou, Lord, in the firmament of heaven: thou shalt have praise and glory and be exalted for ever.

Antiphon. Let us sing the hymn of the three holy children, which they sang in the flaming furnace, blessing the Lord. (Alleluia.)



Before a representation of Christ Crucified

My good and dearest Jesus, lo, I kneel before thee, beseeching and praying thee with all the ardour of my soul to engrave deep and vivid impressions of faith, hope, and charity upon my heart, with true repentance for my sins, and a very firm resolve to make amends. Meanwhile I ponder over thy five wounds, dwelling upon them with deep compassion and grief, and recalling the words that the prophet David long ago put into thy mouth, good Jesus, concerning thyself: They have pierced my hands and my feet: they have counted all my bones!

Prayer of St Thomas Aquinas

I thank thee holy Lord, all-powerful Father, eternal God; thou hast graciously allowed me, a sinner, unfit even to be thy servant, to eat my fill of the precious body and blood of thy Son our Lord Jesus Christ. This thou hast done not because I deserve it in any way, but only because thy loving mercy has been good enough to treat me as if I were worthy. And I pray that this holy communion may not be an indictment which demands my punishment, but rather a sure plea for salvation and forgiveness. May it be for me the armour of faith and the shield of good will. May it rid me of my sins, destroy in me evil desires and lusts, and make me grow in charity, patience, humility, obedience and every other virtue. Let it be a steadfast bulwark against the deceitful trickery of all my enemies, visible and invisible, and bring perfect freedom from all disturbance of body or spirit; let it be the solid bond with thee, the one true God, and the happy fulfilment of all that thou dost intend me to be. And I beg of thee of thy gracious kindness to lead me, a sinner, to that banquet which words cannot describe, where thou with thy Son and Holy Spirit art the true light of thy Saints, their entire fulfilment, their eternal joy, their perfect gladness and absolute happiness; through the same Christ our Lord. Amen.

Prayers

O God, who didst slacken the force of the flames for the sake of the three youths in the furnace, mercifully grant that the flame of vice may not consume us thy servants.

Lord, we beg thee, go before all our actions with thy inspiration, and with thy help follow after them, so that all our prayer and work may always be begun by thee, and after it is begun be completed through thee.

We beg thee, Lord, who didst give blessed Laurence strength to overcome his torture by fire, give us grace to put out the flames of our sins.

Prayer of St Bonaventure

Dearest Lord Jesus, pierce and fix the depth and centre of my soul with thy most sweet and strengthening love, with thy sincere and serene, most holy and apostolic charity, that only and always in love and longing for thee my soul may grow weak and become like wax. May it yearn for thee, be breathless in thy presence, and anxious to be released and belong to thee. Grant

that my soul may hunger for thee, bread of angels and food of holy souls, our own daily and more than sustaining bread, that has every sweetness and savour in it and every delight of taste. May my heart hunger always for thee and feed on thee upon whom the angels long to gaze, and may the inmost parts of my soul feel and be filled with thy sweetness. May it always thirst for thee, the source of life, the source of wisdom and knowledge, the source of eternal light, the stream of pleasure, the richness of God's own house. May it always desire thee, seek and find thee, stretch out and reach thee, think and speak of thee, do everything to the praise and glory of thy name, humbly and with right judgement, lovingly and with pleasure, with ease and affection, persevering to the end: so that thou mayst always be my only hope, my whole trust, my riches and pleasure, my gladness and joy, my rest and repose and peace, my sweetness and fragrance, my delight, my food, my shelter and refreshment, my help, my wisdom, my portion and possession and my treasure; and in thee may my mind and heart be ever rooted and fixed firmly and fast. Amen.

Hymn of St Thomas Aquinas

Godhead here in hiding, whom I do adore
Masked by these bare shadows, shape and nothing more,
See, Lord, at thy service low lies here a heart
Lost, all lost in wonder at the God thou art.

Seeing, touching, tasting are in thee deceived;
How says trusty hearing? that shall be believed;
What God's Son has told me, take for truth I do;
Truth himself speaks truly or there's nothing true.

On the cross thy Godhead made no sign to men;
Here thy very manhood steals from human ken;
Both are my confession, both are my belief,
And I pray the prayer of the dying thief.

I am not like Thomas, wounds I cannot see,
But can plainly call thee Lord and God as he:
This faith each day deeper be my holding of,
Daily make me harder hope and dearer love.

O thou our reminder of Christ crucified,
Living Bread the life of us for whom he died,
Lend this life to me then: feed and feast my mind,
There be thou the sweetness man was meant to find,

Bring the tender tale true of the Pelican;
Bathe me, Jesu Lord, in what thy bosom ran –
Blood that but one drop of has the world to win
All the world forgiveness of its world of sin.

Jesu whom I look at shrouded here below,
I beseech thee send me what I thirst for so,
Some day to gaze on thee face to face in light
And be blest for ever with thy glory's sight.

Sume et Suscipe

Take, O Lord, and receive all my liberty, my memory, my understanding, and all my will, whatsoever I have and possess. Thou hast given all these things to me; to thee, O Lord, I restore them: all are thine, dispose of them all according to thy will. Give me thy love and thy grace, for this is enough for me.

Anima Christi

Soul of Christ, be my sanctification;
Body of Christ, be my salvation;
Blood of Christ, fill all my veins;
Water of Christ's side, wash out my stains;
Passion of Christ, my comfort be;
O good Jesu, listen to me;
In thy wounds I fain would hide,
Ne'er to be parted from thy side;
Guard me, should the foe assail me;
Call me when my life shall fail me;
Bid me come to thee above,
With thy Saints to sing thy love,
World without end. Amen.

Te Deum

We praise thy Godhead, we confess thy lordship.
To thee, the Father eternal, all the earth bows in reverence.
To thee all the Angels, the heavens, and all the powers thereof:
To thee Cherubim and Seraphim, cry aloud unceasingly:
Holy, holy, holy, Lord God of hosts.
The heavens and the earth are filled with the majesty of thy glory.
To thee, triumphant, the choir of the Apostles:
To thee the Prophets, a company of renown:
To thee the host of Martyrs in white robes giveth the glory.
Holy Church in all the world doth acknowledge thee:
The Father, infinite in majesty:
Thy true and only-begotten Son, most worshipful:
The Holy Spirit also, who is our Comforter.
Thou art the King of glory, O Christ.
Thou art the everlasting Son of the Father.

Thou, when thou wouldst take our flesh to deliver us, didst not disdain the Virgin's womb.
Thou hast overcome the sting of death; thou hast opened the kingdom of heaven to all who believe in thee.
Thou sittest at the right hand of God, in the Father's glory.
We believe that hereafter thou wilt come again in judgement.
We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.
Grant them to be numbered with thy Saints, in glory everlasting.
O Lord, save thy people, and bless thy inheritance.
Be thou their ruler, and evermore exalt them.
Day by day we give thanks unto thee.
And we praise thy name for ever, world without end.
Be pleased, O Lord, this day to preserve us from all sin.
Have mercy upon us, O Lord, have mercy upon us.
Let thy mercy, O Lord, be upon us, even as we have hoped in thee.
In thee, O Lord, hath been my hope; let me never be put to confusion.

Versicles and Collect are added:

℣. Let us bless the Father and the Son with the Holy Spirit.
℟. Let us praise and highly exalt him for ever.
℣. Blessed art thou, O Lord, in the firmament of heaven.
℟. And worthy to be praised, and glorious, and highly exalted for ever.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with you also.

Let us pray.

Thy mercies, O God, are without number and the treasures of thy goodness inexhaustible; we render thanks to thy most gracious majesty for the gifts we have received, evermore entreating thy compassion; and, as thou hast granted those favours we have asked of thee, so do not forsake us now, and prepare our hearts for a recompense in the world to come. Through Christ our Lord. ℟. Amen.

Sacerdos accedit ad Altare et ibi ad gradus genuflexus, primo ter aspergit Altare, deinde se, et erectus ministros, incipiens antiphonam Asperges me. *Et Chorus prosequitur* Domine hyssopo *etc. Interim celebrans aspergit Clerum, deinde populum.*

Antiphona

Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor. *Ps. 50, 3.* Miserere mei, Deus, secundum magnam misericordiam tuam.
C. Gloria Patri, et Filio, et Spiritui Sancto.
℟. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Ant. Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Sacerdos reddit ad Altare et ibi cantat:
C. Ostende nobis, Domine, misericordiam tuam.
℟. Et salutare tuum da nobis.
C. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.
C. Dominus vobiscum.
℟. Et cum spiritu tuo.

Oremus.

Exaudi nos, Domine, sancte Pater, omnipotens aeterne Deus; et mittere digneris sanctum angelum tuum de caelis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. ℟. Amen.

Tempore autem Paschali, loco antiphonae Asperges me, *cantatur sequens:*

Antiphona

Vidi aquam egredientem de templo a latere dextero, alleluja; et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent: alleluja, alleluja. *Ps. 117, 1.* Confitemini Domino, quoniam bonus; quoniam in saeculum misericordia ejus.
C. Gloria Patri, et Filio, et Spiritui Sancto.
℟. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

The priest goes to the altar and there, kneeling on the step, he intones the antiphon Thou shalt sprinkle me. *Then he first of all sprinkles the altar three times, then himself, then, standing up, the servers. The choir continue with* Lord, with hyssop *etc. Meanwhile the celebrant sprinkles the clergy and then the people.*

Antiphon

Thou shalt sprinkle me, Lord, with hyssop and I shall be cleansed: thou shalt wash me and I shall be whiter than snow. *Ps. 50, 3.* Have mercy on me, O God, for thou art ever rich in mercy.
C. Glory be to the Father and to the Son, and to the Holy Spirit.
℟. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Ant. Thou shalt sprinkle me, Lord, with hyssop, and I shall be cleansed: thou shalt wash me and I shall be whiter than snow.

The priest returns to the altar and sings:
C. Show us, Lord, thy mercy.
℟. And give us thy salvation.
C. Lord, hear my prayer.
℟. And let my cry reach thee.
C. The Lord be with you.
℟. And with you also.

Let us pray.

Lord, holy Father, almighty and eternal God, grant our prayer and send us from heaven thy holy angel to watch over and cherish, to guard, protect and defend all who live in this place. Through Christ our Lord. ℟. Amen.

During Paschal Time in place of the antiphon Thou shalt sprinkle me, *the following is sung:*

Antiphon

I have seen water gushing from the right side of the temple, alleluia. And all who received this water were saved and they sang: alleluia, alleluia. *Ps. 117, 1.* Sing of the Lord, for he is good and his mercy is eternal.
C. Glory be to the Father, and to the Son, and to the Holy Spirit.
℟. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Ant. Vidi aquam egredientem de templo a latere dextero, alleluja; et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent: alleluja, alleluja.

C. Ostende nobis, Domine, misericordiam tuam, alleluja.
℟. Et salutare tuum da nobis, alleluja.
C. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.
C. Dominus vobiscum.
℟. Et cum spiritu tuo.

Oremus.

Exaudi nos, Domine, sancte Pater, omnipotens aeterne Deus; et mittere digneris sanctum angelum tuum de caelis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. ℟. Amen.



Ant. I have seen water gushing from the right side of the temple, alleluia. And all who received this water were saved and they sang: alleluia, alleluia.

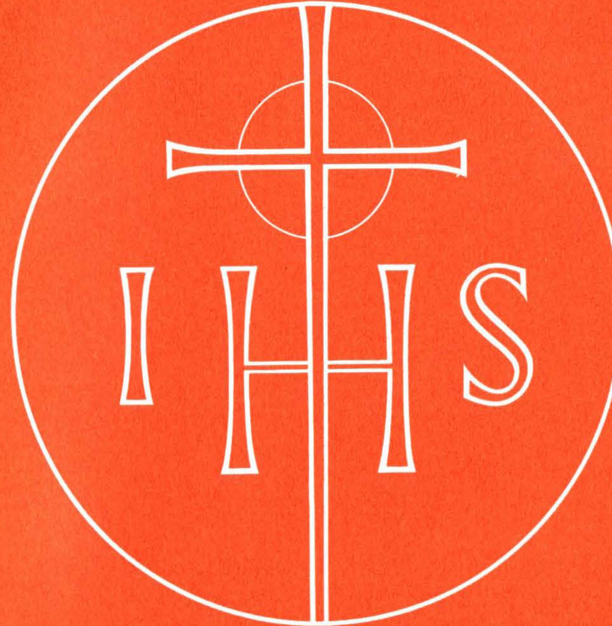
C. Show us, Lord, thy mercy, alleluia.
℟. And give us thy salvation, alleluia.
C. Lord, hear my prayer.
℟. And let my cry reach thee.
C. The Lord be with you.
℟. And with you also.

Let us pray.

Lord, holy Father, almighty and eternal God, grant our prayer and send us from heaven thy holy angel to watch over and cherish, to guard, protect and defend all who live in this place. Through Christ our Lord. ℟. Amen.






IHS

ORDO MISSAE

Sacerdos paratus cum ingreditur ad Altare, facta illi debita reverentia, signat se signo Crucis a fronte ad pectus, et clara voce dicit:

In nomine Patris, et Filii, et Spiritus Sancti. Amen. *Deinde, junctis manibus ante pectus, incipit antiphonam:* Introibo ad altare Dei.

Ministri respondent: Ad Deum qui laetificat juventutem meam.

In Missis Defunctorum, et in Missis de Tempore Passionis, omittitur Psalmus cum repetitione antiphonae.

Ps. 42, 1–5

Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

℟. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

C. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

℟. Et introibo ad altare Dei: ad Deum qui laetificat juventutem meam.

C. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?

℟. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

THE ORDER OF THE MASS

The priest comes vested to the altar, and after making the usual reverence to it he makes the sign of the Cross and says in a loud voice:

In the name of the Father, and of the Son, and of the Holy Spirit. Amen. *With hands joined he begins the antiphon:* I will go to the altar of God.

The servers reply: To God who gives me youthful joy.

In Masses for the Dead and in the Masses of Passiontide, the following Psalm is omitted and the antiphon is not repeated.

Ps. 42, 1–5

Judge me, O God, and defend my cause against an unholy nation; from the unjust and deceitful deliver me.

℟. For thou art my God and my strength: why dost thou reject me? Why should I go away in sadness, oppressed by the enemy?

C. Send forth thy light and thy truth; may they guide and lead me to thy holy hill, to the place where thou dwellest.

℟. I shall go to the altar of God, to God who gives me youthful joy.

C. I shall praise thee on the harp, O God, my God; why art thou downcast, my soul, why art thou in a turmoil within me?

℟. Hope in God: I shall praise him again, my Saviour and my God.

C. Gloria Patri, et Filio, et Spiritui Sancto.
℟. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Sacerdos repetit antiphonam: Introibo ad altare Dei.
℟. Ad Deum qui laetificat juventutem meam.
Signat se, dicens:
C. Adjutorium nostrum in nomine Domini.
℟. Qui fecit caelum et terram.

Deinde, junctis manibus profunde inclinatus, facit Confessionem.

Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis, fratres: quia peccavi nimis cogitatione, verbo et opere: *percutit sibi pectus ter, dicens:* mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.

Ministri respondent:

Misereatur tui omnipotens Deus, et, dimissis peccatis tuis, perducat te ad vitam aeternam.
Sacerdos dicit: Amen *et erigit se.*

Deinde ministri repetunt Confessionem:

Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, pater: quia peccavi nimis cogitatione, verbo et opere: *percutiunt sibi ter pectora, dicentes:* mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum,

C. Glory be to the Father, and to the Son, and to the Holy Spirit.
℟. As it was in the beginning, is now and ever shall be, world without end. Amen.

The priest repeats the antiphon: I will go to the altar of God.
℟. To God who gives me youthful joy.
The priest makes the sign of the Cross, saying:
C. Our help is in the name of the Lord.
℟. Who made heaven and earth.

With hands joined. he bows deeply and makes his Confession.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints and to you, brethren, that I have sinned exceedingly in thought, word, and deed: *he strikes his breast three times, saying:* through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the Saints and you, brethren, to pray to the Lord our God for me.

The servers reply:

May almighty God be merciful to you, forgive your sins and bring you to everlasting life.
The priest says: Amen *and stands upright.*

Then the servers repeat the Confession:

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints and to you, Father, that I have sinned exceedingly in thought, word, and deed: *they strike their breasts three times, saying:* through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed

omnes Sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

Postea sacerdos, junctis manibus, facit Absolutionem, dicens:

Misereatur vestri omnipotens Deus, et, dimissis peccatis vestris, perducat vos ad vitam aeternam.
℟. Amen.

Signat se signo Crucis, dicens:

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. ℟. Amen.

Et inclinatus prosequitur:

C. Deus, tu conversus vivificabis nos.
℟. Et plebs tua laetabitur in te.
C. Ostende nobis, Domine, misericordiam tuam.
℟. Et salutare tuum da nobis.
C. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.
C. Dominus vobiscum.
℟. Et cum spiritu tuo.

Et extendens ac jungens manus, clara voce dicit: Oremus, *et ascendens ad Altare, dicit secrete:*

Aufer a nobis, quaesumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Deinde, manibus junctis super Altare, inclinatus dicit:

Oramus te, Domine, per merita Sanctorum tuorum, *Osculatur Altare in medio,* quorum reliquiae hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.

VIDE PROPRIUM MISSAE CONVENIENTIS

John the Baptist, the holy apostles Peter and Paul, all the Saints and you, Father, to pray to the Lord our God for me.

Then the priest, with hands joined, gives the Absolution, saying:

May almighty God be merciful to you, forgive your sins and bring you to everlasting life.
℟. Amen.

He makes the sign of the Cross and says:

May the almighty and merciful Lord grant us pardon, absolution and remission of our sins.
℟. Amen.

And bowing, he continues:

C. Turn to us, O God, and give us life.
℟. And thy people will find joy in thee.
C. Show us, Lord, thy mercy.
℟. And give us thy salvation.
C. Lord, hear my prayer.
℟. And let my cry reach thee.
C. The Lord be with you.
℟. And with you also.

He raises his hands and joins them, saying in a clear voice: Let us pray, *then he goes up to the altar and says in a low voice:*

Take from us our sins, we beg thee, Lord; that we may enter the holy of holies clean of heart. Through Christ our Lord. Amen.

Then, with hands joined on the altar, he bows and says:

We pray thee, Lord, through the merits of thy Saints, *he kisses the altar,* whose relics are here, and of all the Saints, to pardon all my sins. Amen.

TURN TO THE PROPER OF THE MASS FOR THE DAY

PROPRIUM DE TEMPORE

DOMINICA PRIMA ADVENTUS

Introitus *Ps. 24, 1–3*

Ad te levavi animam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei: etenim universi, qui te exspectant, non confundentur. *Ps. ibid., 4.* Vias tuas, Domine, demonstra mihi: et semitas tuas edoce me. ℣. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen. *Repetitur* Ad te levavi *usque ad Psalmum. Hic modus repetendi Introitum servatur per totum annum.*

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Excita, quaesumus, Domine, potentiam tuam, et veni: ut ab imminentibus peccatorum nostrorum periculis, te mereamur protegente eripi, te liberante salvari: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Romanos. *Rom. 13, 11–14*

Fratres, Scientes, quia hora est jam nos de somno surgere. Nunc enim propior est nostra salus, quam cum credidimus. Nox praecessit, dies autem appropinquavit. Abjiciamus ergo opera

MASSES OF THE LITURGICAL YEAR

FIRST SUNDAY OF ADVENT

Introit *Ps. 24, 1–3*

To thee I have lifted up my soul; my God, in thee is my confidence. Let me not be ashamed; neither let my enemies scorn me, for none shall be ashamed that wait for thee. *Ps. ibid., 4.* Lord, show me thy ways and teach me thy paths. ℣. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen. To thee I have lifted up *is repeated as far as the Psalm. The Introit is repeated thus throughout the year.*

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

Show forth, we beg thee, Lord, thy power and come, so that by thy protection we may deserve to be set free from the threatening dangers of our sins, and by thy deliverance be saved: who art God, living and reigning with God the Father in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to the Romans. *Rom. 13, 11–14*

Brethren: Remember that it is already the hour for you to arise from sleep. Salvation is even closer to us now than when we first believed. Night is far advanced, day is at hand.

tenebrarum, et induamur arma lucis. Sicut in die honeste ambulemus: non in comessationibus et ebrietatibus, non in cubilibus et impudicitiis, non in contentione et aemulatione: sed induimini Dominum Jesum Christum. ℟. Deo gratias.

Graduale. Ps. 24, 3, 4. Universi, qui te exspectant, non confundentur, Domine. ℣. Vias tuas, Domine, notas fac mihi: et semitas tuas edoce me.
Alleluja, alleluja. ℣. *Ps. 84, 8.* Ostende nobis, Domine, misericordiam tuam: et salutare tuum da nobis. Alleluja.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Lucam.
℟. Gloria tibi, Domine.

Luc. 21, 25–33

In illo tempore: Dixit Jesus discipulis suis: Erunt signa in sole, et luna, et stellis, et in terris pressura gentium prae confusione sonitus maris et fluctuum: arescentibus hominibus prae timore, et expectatione, quae supervenient universo orbi: nam virtutes caelorum movebuntur: et tunc videbunt Filium hominis venientem in nube cum potestate magna, et majestate. His autem fieri incipientibus, respicite, et levate capita vestra: quoniam appropinquat redemptio vestra. Et dixit illis similitudinem: Videte ficulneam, et omnes arbores: cum producunt jam ex se fructum, scitis quoniam prope est aestas. Ita et vos cum videritis haec fieri, scitote quoniam prope est regnum Dei. Amen dico vobis: quia non praeteribit generatio haec, donec omnia fiant. Caelum et terra transibunt: verba autem mea non transibunt.
℟. Laus tibi, Christe.
Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex

So let us cast off the deeds of darkness and array ourselves in the armour of light. As living in the light of day, let us pass our lives honourably, not in feasting and drinking, not in lust and wantonness, not in quarrelling and jealousy. No, array yourselves in the Lord Jesus Christ. ℟. Thanks be to God.

Gradual. Ps. 24, 3, 4. For none shall be ashamed, Lord, that wait for thee. ℣. Lord, show me thy ways and teach me thy paths. Alleluia, alleluia. ℣. *Ps. 84, 8.* Show us, Lord, thy mercy and grant us thy salvation. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to Luke.
℟. Glory to thee, O Lord.

Luke 21, 25–33

At that time: Jesus said to his disciples, There will be portents in the sun and the moon and the stars, and on earth dismay of nations bewildered by the roaring of the sea and its surge. Men's hearts will be chilled with fear and foreboding at what is coming upon the world, for the powers in the heavens will be rocked. Then the Son of Man will be seen coming in a cloud, with great power and glory. When all begins to happen, look up and lift up your heads, because your redemption is drawing near. He also told them a parable: Consider the fig-tree, and indeed all trees: once you see them put forth leaves, you recognise that summer is already near. In the same way, when you see all this happening, recognise that the kingdom of God is near. I tell you truly, this generation will not have passed away before all this happens. Heaven and earth will pass away, but my words will not.
℟. Praise to thee, O Christ.
The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the

Patre natum ante omnia saecula. Deum de Deo, lumen de lumine. Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Ps. 24, 1–3.* Ad te levavi animam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei: etenim universi, qui te expectant, non confundentur.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory. *Ps. 24, 1–3.* To thee I have lifted up my soul; my God, in thee is my confidence. I shall not be ashamed; neither let my enemies scorn me, for none shall be ashamed that wait for thee.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Haec sacra nos, Domine, potenti virtute mundatos, ad suum faciant puriores venire principium. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

May these holy mysteries, Lord, cleanse us by their mighty power and bring us all the purer unto thee, their source: through our Lord Jesus Christ thy Son, who is God,

unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Sanctissima Trinitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae, sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. *Ps. 84, 13.* Dominus dabit benignitatem: et terra nostra dabit fructum suum.

Deinde osculatur altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus.

Postcommunio

Suscipiamus, Domine, misericordiam tuam in medio te mpl tui: ut reparationis nostrae ventura solemnia congruis honoribus praecedamus. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord, not in the singleness of one person, but in the one substance of the Trinity. For whatever through thy revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference; so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. *Ps. 84, 13.* The Lord will give what is good and our land will yield its harvest.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray.

Postcommunion

May we receive thy mercy, Lord, in the midst of thy house, and thus with befitting homage prepare for the feast of our redemption, soon to come: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta; ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:

C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis. ℟. Deo gratias.

DOMINICA SECUNDA ADVENTUS

Introitus *Is. 30, 30*

Populus Sion, ecce Dominus veniet ad salvandas gentes: et auditam faciet Dominus gloriam vocis suae in laetitia cordis vestri. *Ps. 79, 2.* Qui regis Israel, intende: qui deducis, velut ovem, Joseph. ℣. Gloria Patri. Populus.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring forgiveness to me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:

C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:

C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth. ℟. Thanks be to God.

SECOND SUNDAY OF ADVENT

Introit *Is. 30, 30*

People of Sion, behold the Lord shall come to save the nations; and the Lord shall make heard the glory of his voice for the joy of your hearts. *Ps. 79, 2.* Who rulest Israel, hear us; who leadest Joseph like a flock. ℣. Glory be to the Father. People.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Excita, Domine, corda nostra ad praeparandas Unigeniti tui vias: ut per ejus adventum, purificatis tibi mentibus servire mereamur: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Romanos. *Rom. 15, 4–13*

Fratres: Quaecumque scripta sunt, ad nostram doctrinam scripta sunt: ut per patientiam, et consolationem Scripturarum, spem habeamus. Deus autem patientiae, et solatii, det vobis idipsum sapere in alterutrum secundum Jesum Christum: ut unanimes, uno ore honorificetis Deum et Patrem Domini nostri Jesu Christi. Propter quod suscipite invicem, sicut et Christus suscepit vos in honorem Dei. Dico enim Christum Jesum ministrum fuisse circumcisionis propter veritatem Dei, ad confirmandas promissiones patrum: gentes autem super misericordia honorare Deum, sicut scriptum est: Propterea confitebor tibi in gentibus, Domine, et nomini tuo cantabo. Et iterum dicit: Laetamini, gentes, cum plebe ejus. Et iterum: Laudate, omnes gentes, Dominum: et magnificate eum, omnes populi. Et rursus Isaias ait: Erit radix Jesse, et qui exsurget regere gentes, in eum gentes sperabunt. Deus autem spei repleat vos omni gaudio et pace in credendo: ut abundetis in spe, et virtute Spiritus Sancti.
℟. Deo gratias.

Graduale. *Ps. 49, 2–3, 5.* Ex Sion species decoris ejus: Deus manifeste veniet. ℣. Congregate illi sanctos ejus, qui ordinaverunt testamentum ejus super sacrificia.
Alleluja, alleluja. ℣. *Ps. 121, 1.* Laetatus sum in his, quae dicta sunt mihi: in domum Domini ibimus. Alleluja.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

Arouse our hearts, O Lord, to prepare the ways of thy only-begotten Son, so that by his coming we may deserve to serve thee with minds made pure: who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to the Romans. *Rom. 15, 4–13*

Brethren: The ancient Scriptures were written for our instruction, to teach us patience and give us encouragement in holding fast to our hope. May God, the giver of patience and encouragement, grant you to preserve agreement with one another, by following the example of Christ Jesus, so that you will be united in glorifying with one mind and one voice the God and Father of our Lord Jesus Christ. Therefore welcome one another as Christ has welcomed all of us, for the glory of God. For I declare that Christ became the servant of circumcision in order to show forth God's faithfulness by confirming the promises made to our forefathers, but also in order that the Gentiles too might glorify God for his mercy. For the Scripture says: Therefore among the Gentiles will I praise thee and sing to thy name. And again: Rejoice, O Gentiles, with his people. And again: Praise the Lord, all you Gentiles: and let all the nations give him glory. And Isaias says: There will be a root from Jesse, and one who rises to rule the Gentiles; in him will the Gentiles hope. May God, the giver of hope, fill you with all joy and peace in your faith and make you abound in hope, through the power of the Holy Spirit.
℟. Thanks be to God.

Gradual. *Ps. 49, 2–3, 5.* Out of Sion, the perfection of beauty, the Lord will come in glory. ℣. Gather to him his holy people, who have sealed his covenant over sacrifices.
Alleluia, alleluia. ℣. *Ps. 121, 1.* I rejoiced at what was said to me; we shall go into the house of the Lord. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may

Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ santi Evangelii secundum Matthaeum.
℟. Gloria tibi, Domine.

Matth. 11, 2–10

In illo tempore: Cum audisset Joannes in vinculis opera Christi, mittens duos de discipulis suis, ait illi: Tu es, qui venturus es, an alium exspectamus? Et respondens Jesus, ait illis: Euntes renuntiate Joanni, quae audistis et vidistis. Caeci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur: et beatus est qui non fuerit scandalizatus in me. Illis autem abeuntibus, coepit Jesus dicere ad turbas de Joanne: Quid existis in desertum videre? arundinem vento agitatam? Sed quid existis videre? hominem mollibus vestitum? Ecce qui mollibus vestiuntur in domibus regum sunt. Sed quid existis videre? prophetam? Etiam dico vobis, et plus quam prophetam. Hic est enim, de quo scriptum est: Ecce ego mitto Angelum meum ante faciem tuam, qui praeparabit viam tuam ante te.
℟. Laus tibi, Christe.
Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage ✠ from the holy Gospel according to Matthew.
℟. Glory to thee, O Lord.

Matth. 11, 2–10

At that time: John in his prison heard the great things Christ was doing and gave his disciples a message for him: Are you, he said, the One who is to come, or are we to wait for someone else? Jesus replied: Go and tell John what you hear and see: the blind see, the lame walk, lepers are cleansed, the deaf hear, the dead come to life, and the poor have the gospel preached to them: yet blessed is he who finds no cause for offence in me. As they went away, Jesus spoke to the people and said of John: What did you go out into the desert to see? A reed shaken by the breeze? No, but what did you come out to see? A man wearing fine clothes? But those who wear fine clothes are in the palaces of kings. Then why did you come out? To see a prophet? Yes, I tell you, and more than a prophet. This is the man of whom the Scripture says: See, I am sending my angel ahead of you to prepare your way before you. ℟. Praise to thee, O Christ.
The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Ps. 84, 7–8.* Deus, tu conversus vivificabis nos, et plebs tua laetabitur in te: ostende nobis, Domine, misericordiam tuam, et salutare tuum da nobis.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory. *Ps. 84, 7–8.* Thou wilt turn, O God, and put new life in us, and thy people shall rejoice in thee. Show us thy mercy, Lord, and grant us thy salvation.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.

Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Placare, quaesumus, Domine, humilitatis nostrae precibus et hostiis: et ubi nulla suppetunt suffragia meritorum, tuis nobis succurre praesidiis. Per Dominum nostrum Jesum Christum, Filium tuum; qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Sanctissima Trinitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in

Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

Be pleased, Lord, we beg thee, to receive our humble prayers and offerings, and since we have no merits to commend us, help us with thy protection: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord, not in the singleness of one person, but in the one substance of the Trinity. For whatever through thy revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference;

confessione verae sempiternaeque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac seraphim: qui non cessant clamare quotidie, una voce dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. *Bar. 5, 5; 4, 36.* Jerusalem, surge, et sta in excelso, et vide jucunditatem, quae veniet tibi a Deo tuo.

Deinde osculatur altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. Postcommunio

Repleti cibo spiritualis alimoniae, supplices te, Domine, deprecamur: ut hujus participatione mysterii, doceas nos terrena despicere et amare caelestia. Per Dominum nostrum Jesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:
C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. *Bar. 5, 5; 4, 36.* Jerusalem, arise and stand on high, and see the joy that shall come to thee from my God.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. Postcommunion

Having eaten our fill of the food that sustains our souls, we humbly pray thee, Lord, to teach us, through our sharing in this holy mystery, to look beyond the things of earth and love those of heaven: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring forgiveness to me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:
C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:
C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

Joann. 1, 1–14

In principio erat Verbum et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
℟. Deo gratias.

DOMINICA TERTIA ADVENTUS

Introitus *Philipp. 4, 4–6*

Gaudete in Domino semper: iterum dico, gaudete. Modestia vestra nota sit omnibus hominibus: Dominus enim prope est. Nihil solliciti sitis: sed in omni oratione petitiones vestrae innotescant apud Deum. *Ps. 84, 2.* Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob. ℣. Gloria Patri. Gaudete.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. Oratio

Aurem tuam, quaesumus, Domine, precibus nostris accommoda: et mentis nostrae tenebras, gratia tuae visitationis illustra: Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.
℟. Thanks be to God.

THIRD SUNDAY OF ADVENT

Introit *Philipp. 4, 4–7*

Rejoice in the Lord at all times. I will say it again: rejoice. Let all men experience your courtesy; the Lord is near. Do not be anxious over anything; in every need, let your requests be made known to God in prayer and petition. *Ps. 84, 2.* Thou hast blessed, Lord, thy land; thou hast brought the house of Jacob back from captivity. ℣. Glory be to the Father. Rejoice.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. Prayer

We beg thee, Lord, to listen to our prayers, and by the grace of thy coming to light up the darkness of our hearts: who art God, living and reigning with God the Father in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Philippenses.

Philipp. 4, 4–7

Fratres: Gaudete in Domino semper: iterum dico, gaudete. Modestia vestra nota sit omnibus hominibus: Dominus prope est. Nihil solliciti sitis: sed in omni oratione, et obsecratione, cum gratiarum actione, petitiones vestrae innotescant apud Deum. Et pax Dei, quae exsuperat omnem sensum, custodiat corda vestra et intelligentias vestras, in Christo Jesu Domino nostro. ℟. Deo Gratias.

Graduale. *Ps. 79, 2, 3, 2.* Qui sedes, Domine, super Cherubim, excita potentiam tuam, et veni. ℣. Qui regis Israel, intende: qui deducis, velut ovem, Joseph.
Alleluja, alleluja. ℣. Excita, Domine, potentiam tuam, et veni, ut salvos facias nos. Alleluja.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 19–28

In illo tempore: Miserunt Judaei ab Jerosolymis sacerdotes et levitas ad Joannem, ut interrogarent eum: Tu quis es? Et confessus est, et non negavit: et confessus est: Quia non sum ego Christus. Et interrogaverunt eum: Quid ergo? Elias es tu? Et dixit: Non sum. Propheta es tu? Et respondit: Non. Dixerunt ergo ei: Quis es ut responsum demus his, qui miserunt nos? Quid dicis de te ipso? Ait: Ego vox clamantis in deserto: Dirigite viam Domini, sicut dixit Isaias propheta. Et qui missi fuerant, erant ex pharisaeis. Et interrogaverunt eum, et dixerunt ei: Quid ergo baptizas, si tu non es Christus, neque Elias, neque propheta? Respondit eis Joannes, dicens: Ego baptizo in aqua: medius autem vestrum stetit, quem vos nescitis. Ipse est, qui post me venturus est, qui ante me factus est: cujus ego non sum dignus ut solvam ejus corrigiam calceamenti. Haec in Bethania facta sunt trans Jordanem, ubi erat Joannes baptizans. ℟. Laus tibi, Christe.

Epistle of blessed Paul the Apostle to the Philippians.

Philipp. 4, 4–7

Brethren: Rejoice in the Lord at all times. I will say it again: rejoice. Let all men experience your courtesy; the Lord is near. Do not be anxious over anything; in every need, let your requests be made known to God in prayer and petition joined with thanksgiving. Then God's peace, which passes all understanding, will keep watch over your hearts and thoughts in Christ Jesus our Lord. ℟. Thanks be to God.

Gradual. *Ps. 79, 2, 3, 2.* Lord, who sittest above the Cherubim, put forth thy power and come. ℣. Who rulest Israel, hear us; who leadest Joseph like a flock.
Alleluia, alleluia. ℣. Lord, put forth thy power and come to save us. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 19–28

At that time: the Jews sent priests and levites to John from Jerusalem to ask him who he was. He told the truth and did not deny it; he admitted: I am not the Messias. So they asked him: What then? Are you Elias? He said: I am not. Are you the prophet? he answered: No. So they said to him: Then who are you? We must have some answer for those who sent us. What account do you give of yourself? He said: In the words of the prophet Isaias, I am the voice of one crying in the desert, Make the way straight for the Lord. The Pharisees (for they were Pharisees who had been sent) asked him: Why then do you baptise, if you are neither the Messias, nor Elias nor the prophet? John answered: I baptise with water; but there is standing in the midst of you one whom you do not recognise, the one who is coming behind me, the thong of whose shoe I am not fit to untie. This took place at Bethany across the Jordan, where John was baptising. ℟. Praise to thee, O Christ.

Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre, Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Ps. 84, 2.* Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob: remisisti iniquitatem plebis tuae.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:
Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:
Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages: God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory. *Ps. 84, 2.* Thou hast blessed, Lord, thy land; thou hast brought the house of Jacob back from captivity and forgiven the sins of thy people.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:
O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for

laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Devotionis nostrae tibi, quaesumus, Domine, hostia jugiter immoletur: quae et sacri peragat instituta mysterii, et salutare tuum in nobis mirabiliter operetur. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Sanctissima Trinitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. *Is. 35, 4.* Dicite: pusillanimes, confortamini, et nolite timere: ecce Deus noster veniet, et salvabit nos.

Deinde osculatur altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

May the sacrifices of our dedication, Lord, be unceasingly offered to thee, so that this holy mystery, instituted by thee, may be fulfilled, and work in us the marvels of thy salvation: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord, not in the singleness of one person, but in the one substance of the Trinity. For whatever through thy revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference; so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. *Is. 35, 4.* Say to the faint-hearted: be strong and fear not. Behold our God shall come and save us.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Oremus. **Postcommunio**

Imploramus, Domine, clementiam tuam: ut haec divina subsidia, a vitiis expiatos, ad festa ventura nos praeparent. Per Dominum nostrum Jesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:

C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
℟. Deo gratias.

Let us pray. **Postcommunion**

We beg thee, Lord, in thy mercy, that this divine assistance, cleansing us from our sins, may prepare us to keep the coming festival: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring forgiveness to me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:

C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:

C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.
℟. Thanks be to God.

DOMINICA QUARTA ADVENTUS

Introitus *Is. 45, 8*

Rorate, caeli, desuper, et nubes pluant justum: aperiatur terra, et germinet Salvatorem. *Ps. 18, 2.* Caeli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum. ℣. Gloria Patri. Rorate.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. Oratio

Excita, quaesumus, Domine, potentiam tuam, et veni: et magna nobis virtute succurre; ut per auxilium gratiae tuae, quod nostra peccata praepediunt, indulgentia tuae propitiationis acceleret: Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.
1 Cor. 4, 1–5

Fratres: Sic nos existimet homo ut ministros Christi, et dispensatores mysteriorum Dei. Hic jam quaeritur inter dispensatores, ut fidelis quis inveniatur. Mihi autem pro minimo est, ut a vobis judicer, aut ab humano die: sed neque meipsum judico. Nihil enim mihi conscius sum: sed non in hoc justificatus sum: qui autem judicat me, Dominus est. Itaque nolite ante tempus judicare, quoadusque veniat Dominus: qui et illuminabit abscondita tenebrarum, et manifestabit consilia cordium: et tunc laus erit unicuique a Deo.
℟. Deo gratias.

Graduale. *Ps. 144, 18, 21.* Prope est Dominus omnibus invocantibus eum: omnibus qui invocant eum in veritate. ℣. Laudem Domini loquetur os meum: et benedicat omnis caro nomen sanctum ejus.
Alleluja, alleluja, ℣. Veni, Domine, et noli tardare: relaxa facinora plebis tuae Israel. Alleluja.

FOURTH SUNDAY OF ADVENT

Introit *Is. 45, 8*

Skies send down dew, and let the clouds rain the Just One; let the earth open and flower forth a Saviour. *Ps. 18, 2.* The heavens tell God's glory and the sky proclaims the works of his hand. ℣. Glory be to the Father. Skies.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. Prayer

Show forth, we pray thee, Lord, thy power and come, and with thy great strength assist us, so that by the aid of thy grace, the work that is hindered by our sins may be hastened by thy merciful forgiveness: who art God, living and reigning with God the Father in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

First Epistle of blessed Paul the Apostle to the Corinthians.
1 Cor. 4, 1–5

Brethren: We apostles should be regarded as ministers of Christ and stewards who dispense God's mysteries. What is looked for in a steward is that he prove himself faithful. To me it matters little how I am judged by you or by any human court; nor do I even judge my own worth. My conscience does not reproach me in any way, but that does not make me a just man. It is only the Lord who knows my worth. So do not pass judgement before due time. When the Lord comes, he will shed light on what is now hidden in darkness and reveal the designs of men's hearts. Then each man will receive from God whatever praise he deserves.
℟. Thanks be to God.

Gradual. *Ps. 144, 18, 21.* The Lord is near to all who pray to him, to all who pray to him truly. ℣. My lips shall speak praise of the Lord: and let all flesh bless his holy name.
Alleluia, alleluia. ℣. Come, Lord, and do not delay; free thy people Israel from their sins. Alleluia.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere. Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Lucam.
℟. Gloria tibi, Domine.

Luc. 3, 1–6

Anno quintodecimo imperii Tiberii Caesaris, procurante Pontio Pilato Judaeam, tetrarcha autem Galilaeae Herode, Philippo autem fratre ejus tetrarcha Ituraeae, et Trachonitidis regionis, et Lysania Abilinae tetrarcha, sub principibus sacerdotum Anna et Caipha: factum est verbum Domini super Joannem, Zachariae filium, in deserto. Et venit in omnem regionem Jordanis, praedicans baptismum poenitentiae in remissionem peccatorum, sicut scriptum est in libro sermonum Isaiae prophetae: Vox clamantis in deserto: Parate viam Domini: rectas facite semitas ejus: omnis vallis implebitur: et omnis mons et collis humiliabitur: et erunt prava in directa, et aspera in vias planas: et videbit omnis caro salutare Dei.
℟. Laus tibi, Christe.
Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to Luke.
℟. Glory to thee, O Lord.

Luke 3, 1–6

In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod tetrarch of Galilee, and his brother Philip tetrarch of the district of Iturea and Trachonitis, and Lysanias tetrarch of Abilene, when Annas and Caiaphas were High Priests, the word of God came to John, the son of Zachary, in the desert. He went into the whole neighbourhood of the Jordan, preaching a baptism of repentance for the forgiveness of sins, in fulfilment of the prophecy written in the book of the sayings of Isaias: The voice of one crying in the desert: Prepare the way for the Lord, make his paths straight; every hollow must be filled up, every mountain and hill levelled down; what is crooked must be made straight, and rough ways smooth. Then all mankind shall see God's salvation.
℟. Praise to thee, O Christ.
The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages: God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord

ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Luc. 1, 28.* Ave, Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory. *Luke 1, 28.* Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine;
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Sacrificiis praesentibus, quaesumus, Domine, placatus intende: ut et devotioni nostrae proficiant, et saluti. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

Look with favour, we beg thee, Lord, on these offerings that we bring to thee, that they may bind us more closely to thee and save us: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Praefatio de Sanctissima Trinitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae, sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. *Is. 7, 14.* Ecce virgo concipiet, et pariet filium: et vocabitur nomen ejus Emmanuel.

Deinde osculatur altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. Postcommunio

Sumptis muneribus, quaesumus, Domine: ut cum frequentatione mysterii, crescat nostrae salutis effectus. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord, not in the singleness of one person, but in the one substance of the Trinity. For whatever through thy revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference; so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. *Is. 7, 14.* Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. Postcommunion

We have received thy gifts, Lord, and beg thee, that as often as we share in thy mystery, the work of salvation may grow in us: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring forgiveness to me and all for whom I have offered it. Through Christ our Lord. Amen.

Versus ad populum, benedicens, prosequitur:
C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
℟. Deo gratias.

DIE 24 DECEMBRIS
IN VIGILIA NATIVITATIS DOMINI

Introitus *Exodi. 16, 6, 7*

Hodie scietis, quia veniet Dominus, et salvabit nos: et mane videbitis gloriam ejus. *Ps. 23, 1.* Domini est terra, et plenitudo ejus: orbis terrarum, et universi, qui habitant in eo. ℣. Gloria Patri. Hodie.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Turning to the people, he says in blessing:
C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:
C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth. ℟. Thanks be to God.

DECEMBER 24
CHRISTMAS EVE

Introit *Exodus 16, 6, 7*

Today you shall know that the Lord will come and save us: and at dawn you shall see his glory. *Ps. 23, 1.* The earth and its fullness belong to the Lord; and the world and every being that dwells in it. ℣. Glory be to the Father. Today.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Deus, qui nos redemptionis nostrae annua exspectatione laetificas: praesta; ut Unigenitum tuum, quem Redemptorem laeti suscipimus, venientem quoque judicem securi videamus, Dominum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Romanos.
Rom. 1, 1–6

Paulus, servus Jesu Christi, vocatus Apostolus, segregatus in Evangelium Dei, quod ante promiserat per prophetas suos in Scripturis sanctis de Filio suo, qui factus est ei ex semine David secundum carnem: qui praedestinatus est Filius Dei in virtute secundum spiritum sanctificationis ex resurrectione mortuorum Jesu Christi Domini nostri: per quem accepimus gratiam, et apostolatum ad obediendum fidei in omnibus gentibus pro nomine ejus, in quibus estis et vos vocati Jesu Christi Domini nostri.
℟. Deo gratias.

Graduale. *Exodi 16, 6, 7.* Hodie scietis, quia veniet Dominus, et salvabit nos: et mane videbitis gloriam ejus. ℣. *Ps. 79, 2–3.* Qui regis Israël, intende: qui deducis, velut ovem, Joseph: qui sedes super Cherubim, appare coram Ephraïm, Benjamin, et Manasse. Alleluja, alleluja. ℣. Crastina die delebitur iniquitas terrae: et regnabit super nos Salvator mundi. Alleluja.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Matthaeum.
℟. Gloria tibi, Domine.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

O God, who each year dost make us glad at the hope of our redemption, grant that we who joyfully welcome thine only-begotten Son as our Redeemer, may without fear confidently behold him coming as judge: our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to the Romans.
Rom. 1, 1–6

Paul, a servant of Jesus Christ, called to be an Apostle, set apart to preach God's gospel, promised long in advance through his prophets in Holy Scriptures, of the Son of God, Jesus Christ our Lord, a descendant of David according to the flesh, but established, by his resurrection, Son of God in power, according to the Holy Spirit: through whom we have received the grace and mission of winning to the obedience of faith, for the honour of this name, all the gentile nations, including yourselves, whom Jesus Christ our Lord has called.
℟. Thanks be to God.

Gradual. *Exodus 16, 6, 7.* Today you shall know that the Lord will come and save us: and at dawn you shall see his glory. ℣. *Ps. 79, 2–3.* Who rulest Israel, hear us; who leadest Joseph like a flock, who sittest above the Cherubim, appear before Ephraim, Benjamin and Manasse.
Alleluia, alleluia. ℣. Tomorrow iniquity shall be blotted out from the earth, and the Saviour of the world shall rule over us. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to Matthew.
℟. Glory to thee, O Lord.

Matth. 1, 18–21

Cum esset desponsata mater Jesu Maria Joseph, antequam convenirent, inventa est in utero habens de Spiritu Sancto. Joseph autem vir ejus, cum esset justus, et nollet eam traducere, voluit occulte dimittere eam. Haec autem eo cogitante, ecce Angelus Domini apparuit in somnis ei, dicens: Joseph, fili David, noli timere accipere Mariam conjugem tuam: quod enim in ea natum est, de Spiritu sancto est. Pariet autem filium, et vocabis nomen ejus Jesum: ipse enim salvum faciet populum suum a peccatis eorum. ℟. Laus tibi, Christe.

Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Ps. 23, 7.* Tollite portas, principes, vestras, et elevamini portae aeternales: et introibit Rex gloriae.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Matth. 1, 18–21

While Mary the mother of Jesus was betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. Her husband, Joseph, being a kind man and not wishing to disgrace her publicly, meant to put her away privately. He was still pondering this, when an angel of the Lord appeared to him in a dream, and said: Joseph, son of David, do not shrink from taking Mary as your wife; for the child conceived in her is of the Holy Spirit. She will bear a Son, and you shall call him Jesus, because it is he that will save his people from their sins. ℟. Praise to thee, O Christ.

The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory: *Ps. 23, 7.* Lift up your heads, gates, and be lifted up, ancient gates, that the king of glory may enter.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Da nobis, quaesumus omnipotens Deus: ut sicut adoranda Filii tui natalitia praevenimus, sic ejus munera capiamus sempiterna gaudentes. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Sanctissima Trinitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. *Is. 40, 5.* Revelabitur gloria Domini: et videbit omnis caro salutare Dei nostri.

Deinde osculatur Altare et dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.

℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

Grant, we beg thee, almighty God, that as we prepare to adore the birth of thy Son, we may joyfully receive his eternal gifts: who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord, not in the singleness of one person, but in the one substance of the Trinity. For whatever through thy revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference; so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. *Is. 40, 5.* The glory of the Lord shall be made known, and every living being shall see the salvation of our God.

He kisses the altar and says:

C. The Lord be with you. ℟. And with you also.

Oremus. **Postcommunio**

Da nobis, quaesumus Domine, unigeniti Filii tui recensita nativitate respirare: cujus caelesti mysterio pascimur, et potamur. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:

C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis. ℟. Deo gratias.

Let us pray. **Postcommunion**

We beg thee, Lord, that as this heavenly sacrament has been our food and drink, the celebration of the birth of thy only-begotten Son may give us new life. Through the same Jesus Christ thy Son our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring forgiveness to me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:

C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:

C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth. ℟. Thanks be to God.

DIE 25 DECEMBRIS
IN NATIVITATE DOMINI
AD PRIMAM MISSAM IN NOCTE

Introitus *Ps. 2, 7*

Dominus dixit ad me: Filius meus es tu, ego hodie genui te. *Ps. ibid., 1.* Quare fremuerunt gentes: et populi meditati sunt inania? ℣. Gloria Patri. Dominus.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Postea in medio Altaris dicit:

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Deus, qui hanc sacratissimam noctem veri luminis fecisti illustratione clarescere: da, quaesumus; ut, cujus lucis mysteria in terra cognovimus, ejus quoque gaudiis in caelo perfruamur: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Titum.
Tit. 2, 11–15

Carissime: Apparuit gratia Dei Salvatoris nostri omnibus hominibus, erudiens nos, ut abnegantes impietatem et saecularia desideria, sobrie, et juste, et pie vivamus in hoc saeculo, exspectantes beatam spem, et adventum gloriae magni

DECEMBER 25
CHRISTMAS DAY
FIRST MASS AT MIDNIGHT

Introit *Ps. 2, 7*

The Lord said to me: thou art my son, I have begotten thee this day. *Ps. ibid., 1.* Why have the gentiles raged and the peoples plotted foolish things? ℣. Glory be to the Father. The Lord.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

Then in the middle of the altar he says:

Glory to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers; who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

O God, who hast made this holy night to shine with the brightness of the true Light, grant, we beg thee, that we who have known the mysteries of this Light on earth, may also share the fullness of his joys in heaven: who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to Titus.
Titus 2, 11–15

Beloved: For the grace of God has shone forth, bringing salvation to all mankind, teaching us to renounce impiety and wordly desires, and to live temperate, just and holy lives in this present world, while we look forward to our blessed

Dei et Salvatoris nostri Jesu Christi: qui dedit semetipsum pro nobis: ut nos redimeret ab omni iniquitate, et mundaret sibi populum acceptabilem, sectatorem bonorum operum. Haec loquere, et exhortare: in Christo Jesu Domino nostro.
℟. Deo gratias.

Graduale. Ps. 109, 3, 1. Tecum principium in die virtutis tuae: in splendoribus sanctorum, ex utero ante luciferum genui te. ℣. Dixit Dominus Domino meo: Sede a dextris meis: donec ponam inimicos tuos, scabellum pedum tuorum.
Alleluja, alleluja. ℣. *Ps. 2, 7.* Dominus dixit ad me: Filius meus es tu, ego hodie genui te. Alleluja.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Lucam.
℟. Gloria tibi, Domine.

Luc. 2, 1–14

In illo tempore: Exiit edictum a Caesare Augusto, ut describeretur universus orbis. Haec descriptio prima facta est a praeside Syriae Cyrino: et ibant omnes ut profiterentur singuli in suam civitatem. Ascendit autem et Joseph a Galilaea de civitate Nazareth, in Judaeam, in civitatem David, quae vocatur Bethlehem: eo quod esset de domo et familia David, ut profiteretur cum Maria desponsata sibi uxore praegnante. Factum est autem, cum essent ibi, impleti sunt dies ut pareret. Et peperit filium suum primogenitum, et pannis eum involvit, et reclinavit eum in praesepio: quia non erat eis locus in diversorio. Et pastores erant in regione eadem vigilantes, et custodientes vigilias noctis super gregem suum. Et ecce Angelus Domini stetit juxta illos, et claritas Dei circumfulsit illos, et timuerunt timore magno. Et dixit illis Angelus: Nolite timere: ecce enim evangelizo vobis gaudium magnum, quod erit omni populo: quia natus est vobis hodie Salvator, qui est Christus Dominus, in civitate David. Et hoc vobis signum: Invenietis infantem pannis involutum, et positum

hope, the shining forth of the glory of our great God and Saviour, Jesus Christ, who offered himself for us, to ransom us from all iniquity, and to purify for himself a people of his own, devoted to honourable conduct. These are the things you must repeat in your teaching, and preaching; in Christ Jesus our Lord.
℟. Thanks be to God.

Gradual. Ps. 109, 3, 1. The kingdom is thine in the day of thy power. In the splendour of holy places, before the morning star, I have begotten thee. ℣. The Lord said to my Lord: sit at my right hand till I make thy enemies thy footstool.
Alleluia, alleluia. ℣. *Ps. 2, 7.* The Lord said to me: thou art my son, I have begotten thee this day. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to Luke.
℟. Glory to thee, O Lord.

Luke 2, 1–14

At that time: an edict was issued by Caesar Augustus for a census to be taken of the whole world. This was the first census made while Quirinius was governor of Syria. All the people were going, each to his own city, for the registration; and Joseph, since he was of the house and family of David, went from the city of Nazareth in Galilee up to Judea, to the city of David which is called Bethlehem, to be enrolled, together with Mary his betrothed, who was with child. During the time they were there, her time came for delivery, and she gave birth to her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them at the inn. In that same neighbourhood there were shepherds out in the open, keeping night-watches over their flocks; suddenly an angel of the Lord stood by them, and the glory of the Lord shone about them, and great fear came upon them. But the angel said to them: Do not be afraid. Behold, I bring you good news of a great event that will bring joy to all the people: there has been born for you this

in praesepio. Et subito facta est cum Angelo multitudo militiae caelestis, laudantium Deum, et dicentium: Gloria in altissimis Deo, et in terra pax hominibus bonae voluntatis.
℟. Laus tibi, Christe.

Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Ps. 95, 11, 13.* Laetentur caeli, et exsultet terra ante faciem Domini: quoniam venit.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:
Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam aeternam. Amen.

day, in the city of David, a saviour, who is the Lord Messias. The sign by which you will know him is this: you will find a babe wrapped in swaddling-clothes, lying in a manger. Then suddenly there appeared with the angel a great throng of the heavenly army praising God and singing: Glory to God on high, and on earth peace to men in whom he is well-pleased.
℟. Praise to thee, O Christ.
The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory. *Ps. 95, 11, 13.* Let the heavens be glad and the earth rejoice in the presence of the Lord, for he has come.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem,

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it

nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Accepta tibi sit, Domine, quaesumus, hodiernae festivitatis oblatio: ut, tua gratia largiente, per haec sacrosancta commercia, in illius inveniamur forma, in quo tecum est nostra substantia: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Nativitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: quia per incarnati Verbi mysterium, nova mentis nostrae oculis lux tuae claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, *Osculatur Altare et, junctis manibus ante pectus, dicit:* uti accepta habeas, et benedicas, *Signat ter super Hostiam et Calicem simul dicens:* haec ✠ dona, haec ✠ munera, haec ✠ sancta

may bring honour to them and salvation to us: and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.

℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

We beg thee, Lord, that our offering may be accepted by thee on this feast day, that by the gift of thy grace, and by this most holy giving and receiving, we may be formed to his likeness, in whom our nature is made one with thine: who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface for Christmas

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; for through the mystery of the Word made flesh a new radiance from thy splendour has enlightened the eyes of our mind, so that as we come to know God in visible form, we may be caught up through him to the love of things invisible. And so with the Angels and Archangels, with the Thrones and Dominations, and all the strength of the heavenly host, we sing this hymn everlastingly to thy glory:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

CANON OF THE MASS

To thee, most merciful Father, we make our humble prayer, asking through Jesus Christ thy Son, our Lord, *he kisses the altar and joining his hands says:* that thou wouldst receive and bless, *he makes the sign of the Cross three times over the Host and Chalice together, saying:* these ✠ gifts, these ✠ presents,

sacrificia illibata, *Extensis manibus prosequitur:* in primis, quae tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque catholicae, et apostolicae fidei cultoribus.

Commemoratio pro Vivis

Memento, Domine, famulorum, famularumque tuarum N. et N. *Jungit manus, orat aliquantulum pro quibus orare intendit: deinde manibus extensis prosequitur:* et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibique reddunt vota sua aeterno Deo, vivo et vero.

Infra Actionem

Communicantes, et diem sacratissimum celebrantes, quo beatae Mariae intemerata virginitas huic mundo edidit Salvatorem: sed et memoriam venerantes, in primis ejusdem gloriosae semper Virginis Mariae, genitricis ejusdem Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum, ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani: et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. *Jungit manus.* Per eundem Christum Dominum nostrum. Amen.

In prima Missa Nativitatis dicitur, Et noctem sacratissimam celebrantes, qua, *etc.*

SEQUITUR CANON

Hanc igitur oblationem . . .

Sacerdos prosequitur Missam:

Communio. *Ps. 109, 3.* In splendoribus sanctorum, ex utero ante luciferum genui te.

Deinde osculatur altare et dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

these ✠ holy, spotless offerings. We offer them to thee first and foremost for thy holy catholic Church: be pleased, throughout the whole world, to give her peace, to protect, gather into one, and govern her. We offer them too for thy servant N. our Pope and for N. our Bishop and for all those who, faithful to the true teaching, are guardians of the catholic and apostolic faith.

The Commemoration of the Living

Remember, Lord, thy servants, men and women N. and N., *he joins his hands and prays briefly for those for whom he intends to pray: then, extending his hands, he continues:* and all those here around us: thou knowest their faith and proven loyalty. For them we offer thee this sacrifice of praise, or they offer it to thee for themselves, for all their own: to obtain redemption of their souls, the salvation they hope for and freedom from all danger: and they make their prayers to thee, the eternal, living and true God.

The Action

United in one communion, we venerate the most holy day, on which the blessed Mary, untouched in her virginity, gave forth to our world a Saviour. We venerate also before all others the memory of the same glorious ever-virgin Mary, Mother of the same God, our Lord Jesus Christ: and the memory too of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints. Through their merits and prayers, defend us in all circumstances by thine aid and protection. *He joins his hands.* Through the same Christ our Lord. Amen.

In the first Mass of Christmas Day is said, we venerate the most holy night, on which, *etc.*

NOW TURN TO THE CANON AT

Be pleased then, Lord . . .

The priest continues the Mass:

Communion. *Ps. 109, 3.* In the splendour of holy places, before the morning star, I have begotten thee.

He kisses the altar and says:

C. The Lord be with you. ℟. And with you also.

Oremus. **Postcommunio**

Da nobis, quaesumus, Domine Deus noster: ut, qui Nativitatem Domini nostri Jesu Christi mysteriis nos frequentare gaudemus; dignis conversationibus ad ejus mereamur pervenire consortium: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:

C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
℟. Deo gratias.

Let us pray. **Postcommunion**

O Lord our God, with glad hearts we celebrate in these mysteries the birth of our Lord Jesus Christ. Grant, we beg of thee, that by holy living we may deserve to have him as our companion for ever: who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring forgiveness to me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:

C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:

C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth. ℟. Thanks be to God.

IN NAVITATE DOMINI
AD SECUNDAM MISSAM IN AURORA

Introitus *Is. 9, 2, 6*

Lux fulgebit hodie super nos: quia natus est nobis Dominus: et vocabitur Admirabilis, Deus, Princeps pacis, Pater futuri saeculi: cujus regni non erit finis. *Ps. 92, 1.* Dominus regnavit, decorem indutus est: indutus est Dominus fortitudinem, et praecinxit se. ℣. Gloria Patri. Lux.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Postea in medio Altaris dicit:

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Da nobis, quaesumus, omnipotens Deus: ut, qui nova incarnati Verbi tui luce perfundimur; hoc in nostro resplendeat opere, quod per fidem fulget in mente. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Oremus. *Et fit Commemoratio S. Anastasiae Mart.*

Da, quaesumus, omnipotens Deus: ut, qui beatae Anastasiae Martyris tuae solemnia colimus; ejus apud te patrocinia sentiamus. Per Dominum nostrum Jesum Christum,

CHRISTMAS DAY
SECOND MASS AT DAWN

Introit *Is. 9, 2, 6*

The light shall shine on us today, for the Lord is born to us; and he shall be called Wonderful, God, Prince of Peace, Father of the world to come, whose reign shall have no end. *Ps. 92, 1.* The Lord reigns, he is robed with majesty; the Lord has robed and girded himself with strength. ℣. Glory be to the Father. The light.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

Then in the middle of the altar he says:

Glory to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father, almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers; who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

Grant, we beg thee, almighty God, that we who are imbued with the new light of the Word made flesh, may show forth in our lives this light, which shines already by faith in our hearts: through the same Jesus Christ thy Son our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Let us pray. *Commemoration of St. Anastasia, Martyr*

Grant, we beg thee, almighty God, that we who are celebrating the feast of thy blessed martyr Anastasia, may experience the power of her intercession: through our Lord Jesus Christ

Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Titum.

Tit. 3, 4–7

Carissime: Apparuit benignitas et humanitas Salvatoris nostri Dei: non ex operibus justitiae, quae fecimus nos, sed secundum suam misericordiam salvos nos fecit per lavacrum regenerationis et renovationis Spiritus Sancti, quem effudit in nos abunde per Jesum Christum Salvatorem nostrum: ut justificati gratia ipsius, heredes simus secundum spem vitae aeternae: in Christo Jesu Domino nostro. ℟. Deo gratias.

Graduale. *Ps. 117, 26, 27, 23.* Benedictus qui venit in nomine Domini: Deus Dominus, et illuxit nobis. ℣. A Domino factum est istud: et est mirabile in oculis nostris.
Alleluja, alleluja. ℣. *Ps. 92, 1.* Dominus regnavit, decorem induit: induit Dominus fortitudinem, et praecinxit se virtute. Alleluja.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Lucam.
℟. Gloria tibi, Domine.

Luc. 2, 15–20

In illo tempore: Pastores loquebantur ad invicem: Transeamus usque Bethlehem, et videamus hoc verbum, quod factum est, quod Dominus ostendit nobis. Et venerunt festinantes: et invenerunt Mariam, et Joseph, et infantem positum in praesepio. Videntes autem cognoverunt de verbo, quod dictum erat illis de puero hoc. Et omnes, qui audierunt, mirati sunt: et de his quae dicta erant a pastoribus ad ipsos. Maria autem conservabat omnia verba haec, conferens in corde suo. Et reversi sunt pastores glorificantes, et laudantes Deum in omnibus, quae audierant, et viderant, sicut dictum est ad illos.
℟. Laus tibi, Christe.

thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to Titus.

Titus 3, 4–7

Beloved: But, when the goodness and all-embracing mercy of God our Saviour shone forth, he saved us; and it was not for any works of justice that we ourselves had done; it was of his own mercy that he saved us by the cleansing waters of rebirth and renewal in the Holy Spirit, whom he poured upon us in abundance through Jesus Christ our Saviour; in this way we are justified by his grace and made his heirs with prospects of eternal life: in Christ Jesus our Lord. ℟. Thanks be to God.

Gradual. *Ps. 117, 26, 27, 23.* Blessed is he who cometh in the name of the Lord; the Lord is God and hath given us his light. ℣. This work was done by the Lord and our eyes marvel at it.
Alleluia, alleluia. ℣. *Ps. 92, 1.* The Lord reigns, he is robed in majesty; the Lord has robed and girded himself with strength. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:

C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to Luke.
℟. Glory to thee, O Lord.

Luke 2, 15–20

At that time: The shepherds said to one another: Come then, let us go over to Bethlehem and see this thing which the Lord has made known to us. They went with all haste and found Mary and Joseph, and with them the babe lying in a manger. When they has seen him, they made known all that they had been told about the child; and all who heard were amazed at what the shepherds told them. But Mary kept all these things in her heart, and pondered on them. The shepherds went away giving glory and praise to God for all that they had seen and heard; for they had found everything exactly as had been revealed to them.
℟. Praise to thee, O Christ.

Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Ps. 92, 1–2.* Deus firmavit orbem terrae, qui non commovebitur: parata sedes tua, Deus, ex tunc, a saeculo tu es.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:
Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:
Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory. *Ps. 92, 1–2.* The Lord hath established the world, it shall not be moved; thy throne, O God, is set from of old, thou art from eternity.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:
O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secreta

Munera nostra, quaesumus Domine, Nativitatis hodiernae mysteriis apta proveniant, et pacem nobis semper infundant: ut sicut homo genitus idem refulsit et Deus, sic nobis haec terrena substantia conferat quod divinum est. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Pro S. Anastasia

Accipe, quaesumus Domine, munera dignanter oblata: et beatae Anastasiae Martyris tuae suffragantibus meritis, ad nostrae salutis auxilium provenire concede. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Nativitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: quia per incarnati Verbi mysterium, nova mentis nostrae oculis lux tuae claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE DE NATIVITATE, 36

Sacerdos prosequitur Missam:

Communio. *Zach. 9, 9.* Exulta, filia Sion, lauda, filia Jerusalem: ecce Rex tuus venit sanctus, et salvator mundi.

Deinde osculatur altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Secret

May these offerings, we beg thee, Lord, be fit for the mysteries of the Birth we celebrate today, and ever fill us with peace: and as he who was born man shone also with the glory of the Godhead, so may these fruits of the earth make us sharers in what is from God: through the same Jesus Christ thy Son our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

St. Anastasia

Receive, Lord, the gifts offered with reverence to thee, and by the merits and prayers of thy martyr blessed Anastasia, may they prove a help to our salvation: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface for Christmas

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; for through the mystery of the Word made flesh a new radiance from thy splendour has enlightened the eyes of our mind so that as we come to know God in visible form, we may be caught up through him to the love of things invisible. And so with the Angels and Archangels, with the Thrones and Dominations, and all the strength of the heavenly host, we sing this hymn everlastingly to thy glory:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON FOR CHRISTMAS, p. 36

The priest continues the Mass:

Communion. *Zach. 9, 9.* Rejoice, daughter of Sion, cry praise, daughter of Jerusalem: behold thy king cometh, thy holy one, the saviour of the world.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Oremus. *Postcommunio*

Hujus nos, Domine, sacramenti semper novitas natalis instauret: cujus nativitas singularis humanam repulit vetustatem. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Oremus. *Pro S. Anastasia*

Satiasti, Domine, familiam tuam muneribus sacris: ejus, quaesumus, semper interventione nos refove, cujus solemnia celebramus. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:

C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his

Let us pray. *Postcommunion*

May this sacrament, Lord, of him who is newly born continually put fresh life into us, since his Birth has effaced the agelong shame of mankind: through the same Jesus Christ thy Son our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Let us pray. *St. Anastasia*

Thou hast fed, Lord, thy family with sacred gifts; ever give us comfort, we beg thee, through the intercession of her whose feast we are keeping: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring forgiveness to me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:

C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:

C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not

qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
℟. Deo gratias.

IN NAVITATE DOMINI AD TERTIAM MISSAM IN DIE

Introitus *Is. 9, 6*

Puer natus est nobis, et filius datus est nobis: cujus imperium super humerum ejus: et vocabitur nomen ejus, magni consilii Angelus. *Ps. 97, 1.* Cantate Domino canticum novum: quia mirabilia fecit. ℣. Gloria Patri. Puer.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Postea in medio Altaris dicit:

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Concede, quaesumus, omnipotens Deus: ut nos Unigeniti tui nova per carnem Nativitas liberet; quos sub peccati jugo vetusta servitus tenet. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth. ℟. Thanks be to God.

CHRISTMAS DAY THIRD MASS

Introit *Is. 9, 6*

A child is born to us and a son is given to us, and the government shall be upon his shoulders, and he shall be called the Angel of great counsel. *Ps. 97, 1.* Sing a new song to the Lord, for he hath worked wonders. ℣. Glory be to the Father. A child.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

Then in the middle of the altar he says:

Glory to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers; who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

Grant, we beseech thee, almighty God, that the new Birth of thy only-begotten Son as man may free us from the old enslavement that keeps us under the yoke of sin: through the same Jesus Christ thy Son our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Hebraeos.

Hebr. 1, 1–12

Multifariam, multisque modis olim Deus loquens patribus in prophetis: novissime diebus istis locutus est nobis in Filio, quem constituit heredem universorum, per quem fecit et saecula: qui, cum sit splendor gloriae, et figura substantiae ejus, portansque omnia verbo virtutis suae, purgationem peccatorum faciens, sedet ad dexteram majestatis in excelsis: tanto melior Angelis effectus, quanto differentius prae illis nomen hereditavit. Cui enim dixit aliquando Angelorum: Filius meus es tu, ego hodie genui te? Et rursum: Ego ero illi in patrem, et ipse erit mihi in filium? Et cum iterum introducit primogenitum in orbem terrae, dicit: Et adorent eum omnes Angeli Dei. Et ad Angelos quidem dicit: Qui facit Angelos suos spiritus, et ministros suos flammam ignis. Ad Filium autem: Thronus tuus, Deus, in saeculum saeculi: virga aequitatis, virga regni tui. Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo exsultationis prae participibus tuis. Et: Tu in principio, Domine, terram fundasti: et opera manuum tuarum sunt caeli. Ipsi peribunt, tu autem permanebis; et omnes ut vestimentum veterascent: et velut amictum mutabis eos, et mutabuntur: tu autem idem ipse es, et anni tui non deficient. ℟. Deo gratias.

Graduale. *Ps. 97, 3–4, 2.* Viderunt omnes fines terrae salutare Dei nostri: jubilate Deo, omnis terra. ℣. Notum fecit Dominus salutare suum: ante conspectum gentium revelavit justitiam suam. Alleluja, alleluja. ℣. Dies sanctificatus illuxit nobis: venite, gentes, et adorate Dominum: quia hodie descendit lux magna super terram. Alleluja.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Jube, Domine, benedicere.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Epistle of blessed Paul the Apostle to the Hebrews.

Heb. 1, 1–12

After giving many lesser revelations in various ways to our forefathers through the prophets long ago, in these last days God has spoken to us in one who is his Son, the Son whom he has made heir of the universe, and through whom he created the ages. He is the splendour of God's glory and the full expression of his being. He sustains the universe by the power of his word. He has made atonement for our sins and taken his seat at the right hand of the Almighty on high. And he is as much superior to the angels as the title that he has inherited is greater than theirs. For to which of the angels did God ever say: You are my Son; I have begotten you today? or again: I shall be his Father and he will be my Son? On the other hand, when bringing his firstborn Son into the world, he says: All God's angels must worship him. Speaking of the angels, the Scripture says: He makes the angels winds and his servants a flame of fire. But of the Son it says: Your throne, O God, is for ever and ever, and the sceptre of your kingdom is a rod of justice. You have loved justice and hated wickedness. Therefore the Lord your God has anointed you with oil of gladness above your peers. And: In the beginning, O Lord, you founded the earth, and the heavens are the work of your hands. They will pass away, but you will remain. They will all grow old like a cloak; you will roll them up like a cape or a mantle, and the old will be changed like a cloak. But you remain the same, and your years will have no end. ℟. Thanks be to God.

Gradual. *Ps. 97, 3–4, 2.* All the ends of the earth have seen the salvation of our God: sing to God, all the earth. ℣. The Lord hath made known his salvation; he has revealed his justice in the sight of the gentiles.

Alleluia, alleluia. ℣. This holy day shines upon us; come, gentiles, and adore the Lord, for today a great light is come upon the earth. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Pray, Lord, a blessing.

May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:

C. The Lord be with you. ℟. And with you also.

C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Hic genuflectitur)* Et Verbum caro factum est, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
℟. Laus tibi, Christe.

Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

C. A passage from ✠ the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(Here all kneel)* And the Word became flesh, and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.
℟. Praise to thee, O Christ.

The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Ps. 88, 12, 15.* Tui sunt caeli, et tua est terra: orbem terrarum, et plenitudinem ejus tu fundasti: justitia et judicium praeparatio sedis tuae.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory. *Ps. 88, 12, 15.* Thine are the heavens and thine the earth, thou hast founded the world and its fullness: justice and judgement are the base of thy throne.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Oblata, Domine, munera nova Unigeniti tui nativitate sanctifica: nosque a peccatorum nostrorum maculis emunda. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Nativitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Quia per incarnati Verbi mysterium, nova mentis nostrae oculis lux tuae claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

We pray thee, O Lord, make holy by the Birth of thy only-begotten Son the gifts we offer: and cleanse us from the stains of our sins: through the same Jesus Christ thy Son our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface for Christmas

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; for through the mystery of the Word made flesh a new radiance from thy splendour has enlightened the eyes of our mind, so that as we come to know God in visible form, we may be caught up through him to the love of things invisible. And so with the Angels and Archangels, with the Thrones and Dominations, and all the strength of the heavenly host, we sing this hymn everlastingly to thy glory:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE DE NATIVITATE, 36

Sacerdos prosequitur Missam:

Communio. *Ps. 97, 3.* Viderunt omnes fines terrae salutare Dei nostri.

Deinde osculatur altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. Postcommunio

Praesta, quaesumus omnipotens Deus, ut natus hodie Salvator mundi, sicut divinae nobis generationis est auctor, ita et immortalitatis sit ipse largitor. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:
C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

DOMINICA INFRA OCTAVAM NATIVITATIS

Introitus *Sap. 18, 14–15*

Dum medium silentium tenerent omnia, et nox in suo cursu medium iter haberet, omnipotens sermo tuus, Domine, de caelis a regalibus sedibus venit. *Ps. 92, 1.* Dominus regnavit, decorem indutus est: indutus est Dominus fortitudinem, et praecinxit se. ℣. Gloria Patri. Dum medium.

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON FOR CHRISTMAS, p. 36

The priest continues the Mass:

Communion. *Ps. 97, 3.* All the ends of the earth have seen the salvation of our God.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. Postcommunion

Grant, we beseech thee, almighty God: that as the Saviour of the world, newly born today, is the source of our divine life, may he also grant us life eternal: who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring forgiveness to me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:
C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS

Introit *Sap. 18, 14–15*

When all was wrapt in deep silence, and the night was in mid-course, thy almighty word, O God, came down from his heavenly throne. *Ps. 92, 1.* The Lord reigns, he is robed with majesty; the Lord has robed and girded himself with strength. ℣. Glory be to the Father. When all.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Postea in medio Altaris dicit:

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.

Deinde osculatur Altare et dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Omnipotens sempiterne Deus, dirige actus nostros in beneplacito tuo: ut in nomine dilecti Filii tui mereamur bonis operibus abundare: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Galatas.

Gal. 4, 1–7

Fratres: Quanto tempore heres parvulus est, nihil differt a servo, cum sit dominus omnium: sed sub tutoribus et actoribus est usque ad praefinitum tempus a patre: ita et nos, cum essemus parvuli, sub elementis mundi eramus servientes. At ubi venit plenitudo temporis, misit Deus Filium suum, factum ex muliere, factum sub lege, ut eos, qui sub lege erant, redimeret, ut adoptionem filiorum reciperemus. Quoniam autem estis filii, misit Deus Spiritum Filii sui in corda vestra, clamantem: Abba, Pater. Itaque jam non est servus, sed filius: quod si filius, et heres per Deum.
℟. Deo Gratias.

Graduale. *Ps. 44, 3, 2.* Speciosus forma prae filiis hominum: diffusa est gratia in labiis tuis. ℣. Eructavit cor meum verbum

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

Then in the middle of the altar he says:

Glory to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers; who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:

C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

Almighty and eternal God, direct our actions according to thy gracious purpose, so that in the name of thy beloved Son we may produce an abundance of good works: for he is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to the Galatians.

Gal. 4, 1–7

Brethren: As long as the heir to a property is a minor, he is no better off than a slave, although he is really master of the whole property; he is in subjection to guardians and trustees until the time fixed by his father for the end of his minority. So too with ourselves: before we came of age, we were in servitude and subjection to the elemental powers of the world; but when the appointed time arrived, God sent forth his Son, who was born of a woman and made subject to the Law, so as to redeem us from subjection to the Law and give us our status as sons. The proof that you are sons is that God has sent forth into our hearts that Spirit of his Son, crying: Abba, Father. So then you are no longer a slave, but a son; and if a son, then also an heir through God's grace.
℟. Thanks be to God.

Gradual. *Ps. 44, 3, 2.* Thou art above the sons of men; grace is poured forth on thy lips. ℣. The splendour of my words burst forth

bonum, dico ego opera mea Regi: lingua mea calamus scribae velociter scribentis.
Alleluja, alleluja. ℣. *Ps. 92, 1.* Dominus regnavit, decorem induit: induit Dominus fortitudinem, et praecinxit se virtute. Alleluja.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Lucam.
℟. Gloria tibi, Domine.

Luc. 2, 33–40

In illo tempore: Erat Joseph et Maria mater Jesu, mirantes super his quae dicebantur de illo. Et benedixit illis Simeon, et dixit ad Mariam matrem ejus: Ecce positus est hic in ruinam, et in resurrectionem multorum in Israel: et in signum cui contradicetur: et tuam ipsius animam pertransibit gladius, ut revelentur ex multis cordibus cogitationes. Et erat Anna prophetissa, filia Phanuel, de tribu Aser: haec processerat in diebus multis, et vixerat cum viro suo annis septem a virginitate sua. Et haec vidua usque ad annos octoginta quatuor: quae non discedebat de templo, jejuniis et obsecrationibus serviens nocte ac die. Et haec, ipsa hora superveniens, confitebatur Domino, et loquebatur de illo omnibus, qui exspectabant redemptionem Israel. Et ut perfecerunt omnia secundum legem Domini, reversi sunt in Galilaeam in civitatem suam Nazareth. Puer autem crescebat, et confortabatur, plenus sapientia: et gratia Dei erat in illo.
℟. Laus tibi, Christe.

Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex

from my heart: I will recite what I have written to the King; my tongue is like the pen of a scribe who writes swiftly.
Alleluia, alleluia. ℣. *Ps. 92, 1.* The Lord reigns, he is robed with majesty; the Lord has robed and girded himself with strength. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to Luke.
℟. Glory to thee, O Lord.

Luke 2, 33–40

At that time: While Joseph and Mary were wondering over what was being said about Jesus, Simeon blessed them and said to Mary his mother: See, this child is destined for the fall of many and for the rise of many in Israel; he will be an object of wonder and dispute, so that the thoughts of many hearts may be revealed. Yes, and a sword will pierce your own soul too. There was also a prophetess, Anna, daughter of Phanuel, of the tribe of Asher – a woman far advanced in age, who had lived with her husband seven years from her maidenhood, and by herself as a widow for as much as eighty-four. She was never away from the temple, but worshipped there night and day with fasting and prayers. She came up at this very time, and stood beside them, and she too in turn gave thanks to God. Thereafter she used to speak about the child to all who were living in hope of the deliverance of Jerusalem. When Joseph and Mary had fulfilled all the requirements of the Law of the Lord, they returned to their own town Nazareth in Galilee. The child grew and became strong; he was full of wisdom, and the grace of God was upon him.
℟. Praise to thee, O Christ.

The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the

Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Ps. 92, 1–2.* Deus firmavit orbem terrae, qui non commovebitur: parata sedes tua, Deus, ex tunc, a saeculo tu es.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory. *Ps. 92, 1–2.* God has established the world, it shall not be moved; thy throne, O God, is set from of old, thou art from eternity.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Concede, quaesumus, omnipotens Deus: ut oculis tuae majestatis munus oblatum, et gratiam nobis piae devotionis obtineat, et effectum beatae perennitatis acquirat. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here, and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

Grant, we pray thee, almighty God: that this gift, offered in the sight of thy majesty, may gain for us the grace of filial love, and assure us the possession of eternal bliss: through our Lord Jesus Christ thy Son, who is God, living and reigning

et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Nativitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Quia per incarnati Verbi mysterium, nova mentis nostrae oculis lux tuae claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE DE NATIVITATE, 36

Sacerdos prosequitur Missam:

Communio. *Matth. 2, 20.* Tolle puerum et matrem ejus, et vade in terram Israel: defuncti sunt enim, qui quaerebant animam pueri.

Deinde osculatur altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. Postcommunio

Per hujus, Domine, operationem mysterii, et vitia nostra purgentur, et justa desideria compleantur. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface for Christmas

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; for through the mystery of the Word made flesh a new radiance from thy splendour has enlightened the eyes of our mind, so that as we come to know God in visible form, we may be caught up through him to the love of things invisible. And so with the Angels and Archangels, with the Thrones and Dominations, and all the strength of the heavenly host, we sing this hymn everlastingly to thy glory:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON FOR CHRISTMAS, p. 36

The priest continues the Mass:

Communion. *Matth. 2, 20.* Take the child and his mother, and go into the land of Israel, for those who would have killed the child are dead.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. Postcommunion

May this mystery so work in us, Lord, that our sins are washed away and our longing for righteousness is satisfied: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:

C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

℟. Deo gratias.

DIE 1 JANUARII
OCTAVA NATIVITATIS DOMINI

Introitus *Is. 9, 6*

Puer natus est nobis, et filius datus est nobis: cujus imperium super humerum ejus: et vocabitur nomen ejus magni consilii Angelus. *Ps. 97, 1.* Cantate Domino canticum novum: quia mirabilia fecit. ℣. Gloria Patri. Puer.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:

C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:

C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.

℟. Thanks be to God.

JANUARY 1
THE OCTAVE OF CHRISTMAS

Introit *Is. 9, 6*

A child is born to us and a son is given to us, and the government shall be upon his shoulders and he shall be called the Angel of great counsel. *Ps. 97, 1.* Sing a new song to the Lord, for he has worked wonders. ℣. Glory be to the Father. A child.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Postea in medio Altaris dicit:

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.

Deinde osculatur Altare et dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Deus, qui salutis aeternae, beatae Mariae virginitate foecunda, humano generi praemia praestitisti: tribue, quaesumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitae suscipere, Dominum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Titum.

Tit. 2, 11–15

Carissime: Apparuit gratia Dei Salvatoris nostri omnibus hominibus, erudiens nos, ut abnegantes impietatem et saecularia desideria, sobrie, et juste, et pie vivamus in hoc saeculo, exspectantes beatam spem, et adventum gloriae magni Dei et Salvatoris nostri Jesu Christi: qui dedit semetipsum pro nobis: ut nos redimeret ab omni iniquitate, et mundaret sibi populum acceptabilem, sectatorem bonorum operum. Haec loquere, et exhortare: in Christo Jesu Domino nostro.
℟. Deo gratias.

Graduale. *Ps. 97, 3–4, 2.* Viderunt omnes fines terrae salutare Dei nostri: jubilate Deo, omnis terra. ℣. Notum fecit Dominus salutare suum: ante conspectum gentium revelavit justitiam suam.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

Then in the middle of the altar he says:

Glory to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers; who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:

C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

O God, who through the virgin motherhood of blessed Mary, hast bestowed on the human race the prize of eternal salvation, grant, we pray thee, that we may feel the force of her intercession, through whom we have been privileged to receive the giver of life, our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to Titus.

Titus 2, 11–15

Beloved: For the grace of God has shone forth, bringing salvation to all mankind, teaching us to renounce impiety and worldly desires, and to live temperate, just and holy lives in this present world, while we look forward to our blessed hope, the shining forth of the glory of our great God and Saviour, Jesus Christ, who offered himself for us, to ransom us from all iniquity, and to purify for himself a people of his own, devoted to honourable conduct. These are the things you must repeat in your teaching, preaching and correcting; in Jesus Christ our Lord.
℟. Thanks be to God.

Gradual. *Ps. 97, 3–4, 2.* All the ends of the earth have seen the salvation of our God; sing to God, all the earth. ℣. The Lord has made known his salvation, he has revealed his justice in the sight of the gentiles.

Alleluja, alleluja. ℣. *Hebr. 1, 1–2.* Multifarie olim Deus loquens patribus in prophetis, novissime diebus istis locutus est nobis in Filio. Alleluja.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Jube, Domine, benedicere.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

C. Sequentia ✠ sancti Evangelii secundum Lucam.

℟. Gloria tibi, Domine.

Luc. 2, 21

In illo tempore: Postquam consummati sunt dies octo, ut circumcideretur puer: vocatum est nomen ejus Jesus, quod vocatum est ab Angelo priusquam in utero conciperetur.

℟. Laus tibi, Christe.

Sacerdos osculatur Evangelium, dicens:

Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Alleluia, alleluia. ℣. *Hebr. 1, 1–2.* After giving many partial revelations in various ways to our forefathers through the prophets long ago, in these last days God has spoken to us in one who is his Son. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Pray, Lord, a blessing.

May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:

C. The Lord be with you. ℟. And with you also.

C. A passage from ✠ the holy Gospel according to Luke.

℟. Glory to thee, O Lord.

Luke 2, 21

At that time: The eighth day came, the day for his circumcision, and he was named Jesus, the name by which the Angel had called him before he was conceived in the womb.

℟. Praise to thee, O Christ.

The priest kisses the Gospel, saying:

Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father, through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Ps. 88, 12, 15.* Tui sunt caeli, et tua est terra: orbem terrarum, et plenitudinem ejus tu fundasti: justitia et judicium praeparatio sedis tuae.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory. *Ps. 88, 12, 15.* Thine are the heavens and thine the earth; thou hast founded the world and its fullness; justice and judgement are the base of thy throne.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Muneribus nostris, quaesumus, Domine, precibusque susceptis: et caelestibus nos munda mysteriis, et clementer exaudi. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Nativitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Quia per incarnati Verbi mysterium, nova mentis nostrae oculis lux tuae claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.

℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

We beg thee, Lord, to accept our offerings and prayers. Cleanse us too by these heavenly mysteries and mercifully hear us: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface for Christmas

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; for through the mystery of the Word made flesh a new radiance from thy splendour has enlightened the eyes of our mind, so that as we come to know God in visible form, we may be caught up through him to the love of things invisible. And so with the Angels and Archangels, with the Thrones and Dominations, and all the strength of the heavenly host, we sing this hymn everlastingly to thy glory:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE DE NATIVITATE, 36

Sacerdos prosequitur Missam:

Communio. *Ps. 97, 3.* Viderunt omnes fines terrae salutare Dei nostri.

Deinde osculatur altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. Postcommunio

Haec nos communio, Domine, purget a crimine: et, intercedente beata Virgine Dei Genitrice Maria, caelestis remedii faciat esse consortes. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:
C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo,

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON FOR CHRISTMAS, p. 36

The priest continues the Mass:

Communion. *Ps. 97, 3.* All the ends of the earth have seen the salvation of our God.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. Postcommunion

May this communion, Lord, cleanse us from our guilt and, by the intercession of the blessed Virgin Mary Mother of God, make us sharers in the eternal remedy: through the same Jesus Christ thy Son our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:
C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:
C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did

cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

℟. Deo gratias.

DOMINICA INTER OCTAVAM NATIVITATIS ET EPIPHANIAM SANCTISSIMI NOMINI JESU

Introitus *Philipp. 2, 10–11*

In nomine Jesu omne genu flectatur, caelestium, terrestrium et infernorum: et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris. *Ps. 8, 2.* Domine, Dominus noster, quam admirabile est nomen tuum in universa terra! ℣. Gloria Patri. In nomine.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Postea in medio Altaris dicit:

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.

not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.

℟. Thanks be to God.

SUNDAY AFTER THE OCTAVE OF CHRISTMAS THE HOLY NAME OF JESUS

Introit *Philipp. 2, 10–11*

At the name of Jesus every power must bend the knee in heaven, on earth, and under the earth, and every tongue acclaim, for the glory of his Father, that Jesus Christ is Lord. *Ps. 8, 2.* Lord, our Lord, how wonderful is thy name in all the world! ℣. Glory be to the Father. At the name of Jesus.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

Then in the middle of the altar he says:

Glory to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers; who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Deus, qui unigenitum Filium tuum constituisti humani generis Salvatorem, et Jesum vocari jussisti: concede propitius; ut, cujus sanctum nomen veneramur in terris, ejus quoque aspectu perfruamur in caelis. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Actuum Apostolorum.

Act. 4, 8–12

In diebus illis: Petrus repletus Spiritu Sancto, dixit: Principes populi et seniores, audite: Si nos hodie dijudicamur in benefacto hominis infirmi, in quo iste salvus factus est, notum sit omnibus vobis, et omni plebi Israel: quia in nomine Domini nostri Jesu Christi Nazareni, quem vos crucifixistis, quem Deus suscitavit a mortuis, in hoc iste astat coram vobis sanus. Hic est lapis, qui reprobatus est a vobis aedificantibus: qui factus est in caput anguli: et non est in alio aliquo salus. Nec enim aliud nomen est sub caelo datum hominibus, in quo oporteat nos salvos fieri.
℟. Deo gratias.

Graduale. *Ps. 105, 47.* Salvos fac nos, Domine Deus noster, et congrega nos de nationibus: ut confiteamur nomini sancto tuo, et gloriemur in gloria tua. ℣. *Is. 63, 16.* Tu, Domine, pater noster, et redemptor noster: a saeculo nomen tuum.
Alleluja, alleluja. ℣. *Ps. 144, 21.* Laudem Domini loquetur os meum, et benedicat omnis caro nomen sanctum ejus. Alleluja.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Lucam.
℟. Gloria tibi, Domine.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

O God, who hast established thy only-begotten Son as Saviour of mankind and decreed that he should be called Jesus, grant that we may joyfully gaze upon him in heaven whose name we revere on earth: through the same Jesus Christ thy Son our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Reading from the Acts of the Apostles.

Acts 4, 8–12

In those days: Peter was inspired by the Holy Spirit to reply: Rulers of the people and elders, if we are being interrogated today about a good work done for a cripple, and required to say how he has been cured, then be it known to you all and to the whole people of Israel, that it is through the name of Jesus Christ of Nazareth, whom you crucified and God raised from the dead – it is by his power that this man stands before you sound in body. He is the stone rejected by the builders (namely by you) which has become the cornerstone. Salvation is from no one but him; for under heaven there is no other name given to men through which we can be saved.
℟. Thanks be to God.

Gradual. *Ps. 105, 47.* Save us, Lord our God, and gather us out of the nations, that we may praise thy holy name, and glory in thy praise. ℣. *Is. 63, 16.* Thou, Lord, our Father, and our Redeemer; thy name is from the beginning.
Alleluia, alleluia. ℣. *Ps. 144, 21.* My mouth shall speak the praise of the Lord, and let all flesh bless his holy name. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to Luke.
℟. Glory to thee, O Lord.

Luc. 2, 21

In illo tempore: Postquam consummati sunt dies octo, ut circumcideretur puer: vocatum est nomen ejus Jesus, quod vocatum est ab Angelo priusquam in utero conciperetur.
℟. Laus tibi, Christe.
Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Ps. 85, 12, 5.* Confitebor tibi, Domine Deus meus, in toto corde meo, et glorificabo nomen tuum in aeternum: quoniam tu, Domine, suavis et mitis es: et multae misericordiae omnibus invocantibus te, alleluja.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humani-

Luke 2, 21

At that time: The eighth day came, the day for his circumcision, and he was named Jesus, the name by which the Angel had called him before he was conceived in the womb.
℟. Praise to thee, O Christ.
The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory. *Ps. 85, 12, 5.* With all my heart I will praise thee, Lord my God, and ever glorify thy name; for thou, Lord, art gentle and gracious and full of mercy to all that call upon thee, alleluia.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may

tatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad

have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for

laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Benedictio tua, clementissime Deus, qua omnis viget creatura, sanctificet, quaesumus, hoc sacrificium nostrum, quod ad gloriam nominis Filii tui, Domini nostri Jesu Christi, offerimus tibi: ut majestati tuae placere possit ad laudem, et nobis proficere ad salutem. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Nativitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: quia per incarnati Verbi mysterium, nova mentis nostrae oculis lux tuae claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. *Ps. 85, 9–10.* Omnes gentes quascumque fecisti, venient, et adorabunt coram te, Domine, et glorificabunt nomen tuum: quoniam magnus es tu, et faciens mirabilia: tu es Deus solus, alleluja.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus.

Postcommunio

Omnipotens aeterne Deus, qui creasti et redemisti nos, respice propitius vota nostra: et sacrificium salutaris hostiae, quod in honorem nominis Filii tui, Domini nostri

the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

Most merciful God, may thy blessing, which gives strength to every creature, sanctify this sacrifice we offer thee for the glory of the name of our Lord Jesus Christ thy Son; that it may be praise acceptable to thy majesty, and a help towards our salvation; through the same Jesus Christ thy Son our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface for Christmas

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; for through the mystery of the Word made flesh a new radiance from thy splendour has enlightened the eyes of our mind, so that as we come to know God in visible form, we may be caught up through him to the love of things invisible. And so with the Angels and Archangels, with the Thrones and Dominations, and all the strength of the heavenly host, we sing this hymn everlastingly to thy glory:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. *Ps. 85, 9–10.* All the peoples thou hast made shall come and adore thee, Lord, and glorify thy name; for thou art great, and dost wondrous things: thou alone art God, alleluia.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray.

Postcommunion

Almighty eternal God, our creator and redeemer, mercifully hear our prayers, and be pleased to receive with serenity and favour the sacrifice of this saving victim, which we

Jesu Christi, majestati tuae obtulimus, placido et benigno vultu suscipere digneris; ut gratia tua nobis infusa, sub glorioso nomine Jesu, aeternae praedestinationis titulo gaudeamus nomina nostra scripta esse in caelis. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:

C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

℟. Deo gratias.

have offered thy majesty in honour of the name of Jesus Christ thy Son. Pour thy grace into us, and give us the joy of having our names written in heaven, in the book of eternal predestination, beneath the glorious name of Jesus: through the same Jesus Christ thy Son our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:

C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:

C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God· and the Word was God. He was in the beginning with God‘ All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.

℟. Thanks be to God.

DIE 6 JANUARII
IN EPIPHANIA DOMINI

Introitus *Mal. 3, 1; 1 Par. 29, 12*

Ecce advenit dominator Dominus: et regnum in manu ejus, et potestas, et imperium. *Ps. 71, 1.* Deus, judicium tuum Regi da: et justitiam tuam Filio Regis. ℣. Gloria Patri. Ecce.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Postea in medio Altaris dicit:

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.

Deinde osculatur Altare et dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Deus, qui hodierna die Unigenitum tuum gentibus stella duce revelasti: concede propitius; ut, qui jam te ex fide cognovimus, usque ad contemplandam speciem tuae celsitudinis perducamur. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Isaiae Prophetae.

Is. 60, 1–6

Surge, illuminare, Jerusalem: quia venit lumen tuum, et gloria Domini super te orta est. Quia ecce tenebrae operient terram, et caligo populos: super te autem orietur Dominus, et gloria ejus in te videbitur. Et ambulabunt gentes in lumine tuo, et reges in splendore ortus tui. Leva in circuitu oculos tuos, et vide: omnes

JANUARY 6
THE EPIPHANY OF OUR LORD

Introit *Malach. 3, 1; 1 Par. 29, 12*

Behold he comes, the Lord of hosts, and in his hand the kingdom, the power and the majesty. *Ps. 71, 1.* O God, give thy judgement to the King and thy justice to the King's son. ℣. Glory be to the Father. Behold.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

Then in the middle of the altar he says:

Glory to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers; who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:

C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

O God, who by the guidance of the star didst this day manifest thine only-begotten Son to the Gentiles, mercifully grant that we, who know thee now by faith, may be led at last to the vision of thy majesty in heaven: through the same Jesus Christ thy Son our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Reading from Isaias the Prophet.

Is. 60, 1–6

Arise, be enlightened, O Jerusalem; for thy light is come; and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy

isti congregati sunt, venerunt tibi: filii tui de longe venient, et filiae tuae de latere surgent. Tunc videbis, et afflues, mirabitur et dilatabitur cor tuum, quando conversa fuerit ad te multitudo maris, fortitudo gentium venerit tibi. Inundatio camelorum operiet te, dromedarii Madian et Epha: omnes de Saba venient, aurum et thus deferentes, et laudem Domino annuntiantes.
℟. Deo gratias.

Graduale. *Ibid., 6, 1.* Omnes de Saba venient, aurum et thus deferentes, et laudem Domino annuntiantes. ℣. Surge, et illuminare, Jerusalem: quia gloria Domini super te orta est.
Alleluja, alleluja. ℣. *Matth. 2, 2.* Vidimus stellam ejus in Oriente, et venimus cum muneribus adorare Dominum. Alleluja.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Matthaeum.
℟. Gloria tibi, Domine.

Matth. 2, 1–12

Cum natus esset Jesus in Bethlehem Juda in diebus Herodis regis, ecce Magi ab Oriente venerunt Jerosolymam, dicentes: Ubi est qui natus est rex Judaeorum? Vidimus enim stellam ejus in Oriente, et venimus adorare eum. Audiens autem Herodes rex, turbatus est, et omnis Jerosolyma cum illo. Et congregans omnes principes sacerdotum et scribas populi, sciscitabatur ab eis, ubi Christus nasceretur. At illi dixerunt ei: In Bethlehem Judae: sic enim scriptum est per Prophetam: Et tu, Bethlehem terra Juda, nequaquam minima es in principibus Juda: ex te enim exiet dux, qui regat populum meum Israel. Tunc Herodes, clam vocatis Magis, diligenter didicit ab eis tempus stellae, quae apparuit eis: et mittens illos in Bethlehem. dixit: Ite, et interrogate diligenter de puero: et, cum inveneritis, renuntiate mihi, ut et ego veniens adorem eum. Qui, cum audissent regem, abierunt. Et ecce stella, quam viderant in Oriente, antecedebat eos, usque dum veniens

rising. Lift up thy eyes round about and see: all these are gathered together: they are come to thee: thy sons shall come from afar and thy daughters shall rise at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, dromedaries of Madian and Epha: all they from Saba shall come, bringing gold and frankincense and showing forth praise to the Lord. ℟. Thanks be to God.

Gradual. *Ibid., 6, 1.* All they from Saba shall come, bringing gold and frankincense and showing forth praise to the Lord. ℣. Arise, be enlightened, O Jerusalem; for thy light is come; and the glory of the Lord is risen upon thee.
Alleluia, alleluia. ℣. *Matth. 2, 2.* We saw his star at its rising and have come with gifts to worship the Lord. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to Matthew.
℟. Glory to thee, O Lord.

Matth. 2, 1–12

After the birth of Jesus, which took place at Bethlehem in Judea during the reign of Herod, Magi from the East appeared in Jerusalem, and asked: Where is the king of the Jews who has just been born? We saw his star at its rising and have come to worship him. On hearing this, King Herod was stirred and so was the whole of Jerusalem. He assembled all the chief priests and scribes of the people, and asked them where the Messias was to be born. They answered him: At Bethlehem in Judea: for so God says through the prophet in Scripture: And you, Bethlehem, land of Judah, are by no means least among the leaders of Judah; for out of you will come a leader, to shepherd my people Israel. Then Herod called the Magi privately, and obtained from them the exact date when the star had appeared. He set them on their way to Bethlehem, and said: Go, and make exact enquiries about the child; and when you find him, bring

staret supra, ubi erat puer. Videntes autem stellam, gavisi sunt gaudio magno valde. Et intrantes domum, invenerunt puerum cum Maria matre ejus, *(hic genuflectitur)* et procidentes adoraverunt eum. Et apertis thesauris suis, obtulerunt ei munera, aurum, thus et myrrham. Et responso accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam.
℟. Laus tibi, Christe.

Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Ps. 71, 10–11.* Reges Tharsis et insulae munera offerent: reges Arabum et Saba dona adducent: et adorabunt eum omnes reges terrae, omnes gentes servient ei.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:
Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus,

back word to me, so that I too can go and worship him. After the audience with the king they set out; and the star which they had seen at its rising went ahead of them until it stood still above the place where the child was. When they saw the star, they were glad and their joy was unbounded. They entered the house, and saw the child with Mary his mother, *(here all kneel)* and fell on their knees and worshipped him. And they opened their treasures, and offered him gifts: gold, frankincense and myrrh. Then, because they were warned in a dream not to return to Herod, they went back by a different route into their own country.
℟. Praise to thee, O Christ.
The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory. *Ps. 71, 10–11.* The kings of Tharsis and the isles shall offer gifts; the kings of Arabia and Sheba shall pay tribute, and all the kings of the earth shall adore him, all peoples serve him.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here

sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum

as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles

Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Ecclesiae tuae, quaesumus, Domine, dona propitius intuere: quibus non jam aurum, thus et myrrha profertur; sed quod eisdem muneribus declaratur, immolatur et sumitur, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Epiphania

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Quia, cum Unigenitus tuus in substantia nostrae mortalitatis apparuit, nova nos immortalitatis suae luce reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, *Osculatur Altare et, junctis manibus ante pectus, dicit:* uti accepta habeas, et benedicas, *Signat ter super Hostiam et Calicem simul dicens:* haec ✠ dona, haec ✠ munera, haec ✠ sancta sacri-

Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.

℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

Look with favour, we beg thee, Lord, on the gifts of thy Church, for here gold, frankincense and myrrh are no longer set before thee, but all that is signified, sacrificed and received in these same gifts, Jesus Christ thy Son our Lord: who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface for the Epiphany

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; for when thine only-begotten Son showed himself in the form of our mortal nature, he re-fashioned it through the new radiance of his immortality. And so with the Angels and Archangels, with the Thrones and Dominations, and all the strength of the heavenly host, we sing this hymn everlastingly to thy glory:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

CANON OF THE MASS

To thee, most merciful Father, we make our humble prayer, asking through Jesus Christ thy Son, our Lord, *he kisses the altar and joining his hands says:* that thou wouldst receive and bless, *he makes the sign of the cross three times over the Host and Chalice together, saying:* these ✠ gifts, these ✠ presents,

ficia illibata, *Extensis manibus prosequitur:* in primis, quae tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque catholicae, et apostolicae fidei cultoribus.

Commemoratio pro Vivis

Memento, Domine, famulorum, famularumque tuarum N. et N. *Jungit manus, orat aliquantulum pro quibus orare intendit: deinde manibus extensis prosequitur:* et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibique reddunt vota sua aeterno Deo, vivo et vero.

Infra Actionem

Communicantes, et diem sacratissimum celebrantes, quo Unigenitus tuus in tua tecum gloria coaeternus, in veritate carnis nostrae visibiliter corporalis apparuit: sed et memoriam venerantes, in primis gloriosae semper Virginis Mariae, genitricis ejusdem Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum, ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani: et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. *Jungit manus.* Per eundem Christum Dominum nostrum. Amen.

SEQUITUR CANON,
Hanc igitur oblationem . . .

Sacerdos prosequitur Missam:

Communio. *Matth. 2, 2.* Vidimus stellam ejus in Oriente, et venimus cum muneribus adorare Dominum.

Deinde osculatur altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

these ✠ holy, spotless offerings. We offer them to thee first and foremost for thy holy catholic Church: be pleased, throughout the whole world, to give her peace, to protect, gather into one, and govern her. We offer them too for thy servant N. our Pope and for N. our Bishop and for all those who, faithful to the true teaching, are guardians of the catholic and apostolic faith.

The Commemoration of the Living

Remember, Lord, thy servants, men and women N. and N., *he joins his hands and prays briefly for those for whom he intends to pray: then extending his hands, he continues:* and all those here around us: thou knowest their faith and proven loyalty. For them we offer thee this sacrifice of praise, or they offer it to thee for themselves, for all their own: to obtain redemption of their souls, the salvation they hope for, and freedom from all danger; and they make their prayers to thee the eternal, living and true God.

The Action

United in one communion, we venerate the most holy day, on which thine only-begotten Son, who shares alike with thee thy eternity and thy glory, showed himself bodily to our eyes in the reality of our human flesh. We venerate also before all others the memory of the same glorious ever-virgin Mary, Mother of the same God, our Lord Jesus Christ: and the memory too of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints. Through their merits and prayers, defend us in all circumstances by thine aid and protection. *He joins his hands.* Through the same Christ our Lord. Amen.

NOW TURN TO THE CANON AT
Be pleased then, Lord . . .

The priest continues the Mass:

Communion. *Matth. 2, 2.* We saw his star at its rising and have come with gifts to worship the Lord.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Oremus. **Postcommunio**

Praesta, quaesumus, omnipotens Deus: ut quae solemni celebramus officio, purificatae mentis intelligentia consequamur. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:

C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann, 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
℟. Deo gratias.

Let us pray. **Postcommunion**

Grant, we beg thee, almighty God, that we may grasp with the understanding of the clean of heart the meaning of the mystery which we celebrate yearly: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:

C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:

C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.
℟. Thanks be to God.

DOMINICA POST EPIPHANIAM SANCTAE FAMILIAE JESU, MARIAE, JOSEPH

Introitus *Prov. 23, 24, 25*

Exsultat gaudio pater Justi, gaudeat Pater tuus et Mater tua, et exsultet quae genuit te. *Ps. 83, 2–3.* Quam dilecta tabernacula tua, Domine virtutum! concupiscit, et deficit anima mea in atria Domini. ℣. Gloria Patri. Exsultat.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Postea in medio Altaris dicit:

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Domine Jesu Christe, qui Mariae et Joseph subditus, domesticam vitam ineffabilibus virtutibus consecrasti: fac nos, utriusque auxilio, Familiae sanctae tuae exemplis instrui; et consortium consequi sempiternum: Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Colossenses. *Col. 3, 12–17*

Fratres: Induite vos sicut electi Dei, sancti et dilecti, viscera misericordiae, benignitatem, humilitatem, modestiam, patientiam: supportantes invicem, et donantes vobismetipsis si quis

FIRST SUNDAY AFTER THE EPIPHANY FEAST OF THE HOLY FAMILY

Introit *Prov. 23, 24, 25*

The father of the Just One greatly rejoices; let thy father be glad and thy mother, let her who bore thee rejoice. *Ps. 83, 2–3.* How lovely is thy dwelling, Lord of Hosts! My soul longs and faints for the courts of the Lord. ℣. Glory be to the Father. The father.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

Then in the middle of the altar he says:

Glory to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers; who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

O Lord Jesus Christ, who didst make family life holy with virtues untold by thy submission to Mary and Joseph, make us, by the help of them both, learn from the example of thy holy family and share its companionship for ever: who art God, living and reigning with God the Father in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to the Colossians. *Col. 3, 12–17*

Brethren: Since you are God's chosen ones, his holy and loved ones, dress yourselves accordingly. Put on the garments of compassion, kindness, humility, gentleness, patience; be

adversus aliquem habet querelam: sicut et Dominus donavit vobis, ita et vos. Super omnia autem haec, caritatem habete, quod est vinculum perfectionis: et pax Christi exsultet in cordibus vestris, in qua et vocati estis in uno corpore: et grati estote. Verbum Christi habitet in vobis abundanter, in omni sapientia, docentes, et commonentes vosmetipsos psalmis, hymnis et canticis spiritualibus, in gratia cantantes in cordibus vestris Deo. Omne quodcumque facitis in verbo aut in opere, omnia in nomine Domini Jesu Christi, gratias agentes Deo et Patri per ipsum. ℟. Deo gratias.

Graduale. *Ps. 26, 4.* Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini omnibus diebus vitae meae. ℣. *Ps. 83, 5.* Beati qui habitant in domo tua, Domine: in saecula saeculorum laudabunt te.
Alleluja, alleluja. ℣. *Is. 45, 15.* Vere tu es Rex absconditus, Deus Israel Salvator. Alleluja.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Lucam.
℟. Gloria tibi, Domine.

Luc. 2, 42–52

Cum factus esset Jesus annorum duodecim, ascendentibus illis Jerosolymam secundum consuetudinem diei festi, consummatisque diebus, cum redirent, remansit puer Jesus in Jerusalem, et non cognoverunt parentes ejus. Existimantes autem illum esse in comitatu, venerunt iter diei, et requirebant eum inter cognatos et notos. Et non invenientes, regressi sunt in Jerusalem, requirentes eum. Et factum est, post triduum invenerunt illum in templo sedentem in medio doctorum, audientem illos, et interrogantem eos. Stupebant autem omnes, qui eum audiebant, super prudentia et responsis ejus. Et videntes admirati sunt. Et dixit mater ejus ad illum: Fili, quid fecisti nobis sic? ecce pater tuus

tolerant of one another; and be generous in forgiving, if you have any grievances against one another. As the Lord has forgiven you, so you must forgive one another. But above all these virtues put on charity, which gathers them to perfection. Let the peace of Christ rule in your hearts, that peace in which you were called to share as members of one body. And be grateful. Let Christ's word that dwells in you display its wealth: admonish and correct one another with all wisdom, and show to God the gratitude of your hearts by singing psalms, hymns and spiritual canticles. Whatever you do and whatever you say, let it always be done in the name of the Lord Jesus, and offer your thanks to God the Father through Jesus Christ our Lord. ℟. Thanks be to God.

Gradual. *Ps. 26, 4.* One thing have I asked of the Lord, this will I seek, that I may live in the Lord's house all the days of my life. ℣. *Ps. 83, 5.* Blessed are they, Lord, who dwell in thy house; they shall praise thee for ever.
Alleluia, alleluia. ℣. *Is. 45, 15.* Truly thou art a hidden King, the God of Israel, the Saviour. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to Luke.
℟. Glory to thee, O Lord.

Luke 2, 42–52

When Jesus was twelve years old, his parents went up to Jerusalem for the Pasch, as was the custom. When the feast days were over and they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know. They thought he was in the company, but when at the end of a day's journey they looked for him among their relatives and friends and did not find him, they turned back towards Jerusalem in search of him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. Everyone who heard him was amazed at the intelligence he showed in his answers. When his parents saw him they were greatly surprised; and his mother said to him: Child, why have

et ego dolentes quaerebamus te. Et ait ad illos: Quid est quod me quaerebatis? nesciebatis quia in his, quae Patris mei sunt, oportet me esse? Et ipsi non intellexerunt verbum, quod locutus est ad eos. Et descendit cum eis, et venit Nazareth: et erat subditus illis. Et mater ejus conservabat omnia verba haec in corde suo. Et Jesus proficiebat sapientia, et aetate, et gratia apud Deum et homines.
℟. Laus tibi, Christe.
Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Luc. 2, 22.* Tulerunt Jesum parentes ejus in Jerusalem, ut sisterent eum Domino.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

you treated us like this? See how your father and I have suffered agonies searching for you. But he said to them: Why did you need to search? Surely you knew that I would be in my Father's house? But they did not understand what he said to them. Then he went down with them to Nazareth and was obedient to their authority, while his mother stored up all these things in her heart. And Jesus grew in wisdom and stature, and in favour with God and man.
℟. Praise to thee, O Christ.
The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory. *Luke 2, 22.* His parents took Jesus up to Jerusalem, to present him before the Lord.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus: *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may

dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Placationis hostiam offerimus tibi, Domine, suppliciter deprecantes: ut, per intercessionem Deiparae Virginis cum beato Joseph, familias nostras in pace et gratia tua firmiter constituas. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Epiphania

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Quia, cum Unigenitus tuus in substantia nostrae mortalitatis apparuit, nova nos immortalitatis suae luce reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. *Luc. 2, 51.* Descendit Jesus cum eis, et venit Nazareth, et erat subditus illis.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

We offer thee, O Lord, this sacrifice of peace, humbly beseeching thee, by the intercession of the Virgin Mother of God and blessed Joseph, firmly to establish our families in thy grace and peace: through the same Jesus Christ thy Son our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟ It is just and right.

Preface for the Epiphany

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; for when thine only-begotten Son showed himself in the form of our mortal nature, he re-fashioned it through the new radiance of his immortality. And so with the Angels and Archangels, with the Thrones and Dominations, and all the strength of the heavenly host, we sing this hymn everlastingly to thy glory:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. *Luke 2, 51.* Jesus went down with them to Nazareth, and was obedient to their authority.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Oremus. **Postcommunio**

Quos caelestibus reficis sacramentis, fac, Domine Jesu, sanctae Familiae tuae exempla jugiter imitari: ut, in hora mortis nostrae, occurrente gloriosa Virgine Matre tua cum beato Joseph; per te in aeterna tabernacula recipi mereamur: Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:

C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
℟. Deo gratias.

Let us pray. **Postcommunion**

Lord Jesus, help us, strengthened now by thy heavenly sacraments, constantly to imitate the example of thy holy family, so that, at the hour of our death, as the glorious Virgin, thy Mother, and the blessed Joseph come to meet us, we may deserve to be received by thee into thy eternal dwelling: who art God, living and reigning with God the Father in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:

C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:

C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.
℟. Thanks be to God.

DOMINICA SECUNDA POST EPIPHANIAM

Introitus *Ps. 65, 4*

Omnis terra adoret te, Deus, et psallat tibi: psalmum dicat nomini tuo, Altissime. *Ps. ibid., 1–2.* Jubilate Deo, omnis terra, psalmum dicite nomini ejus: date gloriam laudi ejus. ℣. Gloria Patri. Omnis.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Postea in medio Altaris dicit:

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Omnipotens sempiterne Deus, qui caelestia simul et terrena moderaris: supplicationes populi tui clementer exaudi; et pacem tuam nostris concede temporibus. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.
℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Romanos.
Rom. 12, 6–16

Fratres: Habentes donationes secundum gratiam, quae data est nobis, differentes: sive prophetiam secundum rationem fidei, sive ministerium in ministrando, sive qui docet in doctrina, qui exhortatur in exhortando, qui tribuit in simplicitate, qui praeest in sollicitudine, qui miseretur in hilaritate. Dilectio sine simulatione. Odientes malum, adhaerentes bono: caritate

SECOND SUNDAY AFTER THE EPIPHANY

Introit *Ps. 65, 4*

Let all the earth adore thee, O God, and hymn thee; let it sing a psalm to thy name, most High. *Ps. ibid., 1–2.* Cry with joy to God, all the earth, sing a psalm to his name; give glory to his praise. ℣. Glory be to the Father. Let all.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

Then in the middle of the altar he says:

Glory to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers; who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

Almighty eternal God, who dost govern all things both in heaven and earth, mercifully hear the petitions of thy people and grant thy peace in our time: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to the Romans.
Rom. 12, 6–16

Brethren: We have special gifts that differ according to the grace that has been conferred on us. One who has the gift of prophecy must use it in harmony with his faith; the server must restrict himself to serving, the teacher to teaching, the preacher to preaching; he who gives alms must be generous; he who has authority must be diligent; he who cares for the poor must

fraternitatis invicem diligentes: honore invicem praevenientes: sollicitudine non pigri: spiritu ferventes: Domino servientes: spe gaudentes: in tribulatione patientes: orationi instantes: necessitatibus sanctorum communicantes: hospitalitatem sectantes. Benedicite persequentibus vos: benedicite, et nolite maledicere. Gaudere cum gaudentibus, flere cum flentibus: idipsum invicem sentientes: non alta sapientes, sed humilibus consentientes.
℟. Deo gratias.

Graduale. *Ps. 106, 20–21.* Misit Dominus verbum suum, et sanavit eos: et eripuit eos de interitu eorum. ℣. Confiteantur Domino misericordiae ejus: et mirabilia ejus filiis hominum.
Alleluja, alleluja. ℣. *Ps. 148, 2.* Laudate Dominum, omnes Angeli ejus: laudate eum, omnes virtutes ejus. Alleluja.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Joannem.
℟. Gloria tibi Domine.

Joann. 2, 1–11

In illo tempore: Nuptiae factae sunt in Cana Galilaeae: et erat mater Jesu ibi. Vocatus est autem et Jesu, et discipuli ejus ad nuptias. Et deficiente vino, dicit mater Jesu ad eum: Vinum non habent. Et dicit ei Jesus: Quid mihi et tibi est, mulier? nondum venit hora mea. Dicit mater ejus ministris: Quodcumque dixerit vobis, facite. Erant autem ibi lapideae hydriae sex positae secundum purificationem Judaeorum, capientes singulae metretas binas vel ternas. Dicit eis Jesus: Implete hydrias aqua. Et impleverunt eas usque ad summum. Et dicit eis Jesus: Haurite nunc et ferte architriclino. Et tulerunt. Ut autem gustavit architriclinus aquam vinum factam, et non sciebat unde esset, ministri autem sciebant, qui hauserant aquam: vocat sponsum architriclinus, et dicit ei: Omnis homo primum bonum vinum ponit: et cum inebriati fuerint, tunc id, quod deterius est. Tu autem servasti

be cheerful; charity must be sincere. Hate what is evil; hold fast to what is good. Love one another with brotherly affection, showing deference to one another, never failing in zeal, remaining fervent in spirit, serving the Lord, rejoicing in your hope, being patient in adversity, persevering in prayer, contributing to the needs of the saints, practising hospitality. Bless those who persecute you; bless them and do not curse them. Rejoice with the joyful and weep with the sorrowful; show sympathy for your neighbour; do not be proud-minded, but adapt yourself to the lowly.
℟. Thanks be to God.

Gradual. *Ps. 106, 20–21.* The Lord sent forth his word and healed them and delivered them from destruction. ℣. Let them confess to the Lord for his mercy and acknowledge his wonders before the sons of men.
Alleluia, alleluia. ℣. *Ps. 148, 2.* Praise the Lord, all his angels; praise him, all his hosts. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 2, 1–11

At that time: A marriage was being celebrated at Cana in Galilee, at which the mother of Jesus was present. Jesus himself and his disciples were among the wedding-guests. As the wine had run short, Jesus' mother said to him: They have no wine. But Jesus said to her: Woman, what have you to do with me? My hour is not yet come. His mother said to the servants: Do whatever he tells you. Six stone water-jars were standing there, for the Jewish rites of purification, of about twenty gallons each. Jesus said to the servants: Fill up those jars with water; and they filled them up to the brim. Then he said to them: Now draw some off, and take it to the chief servant; and they did so. When the chief servant had tasted the water, which had turned into wine, since he did not know where it came from (only the servants who had drawn the water knew) he called out to the bridegroom: It is

bonum vinum usque adhuc. Hoc fecit initium signorum Jesus in Cana Galilaeae: et manifestavit gloriam suam, et crediderunt in eum discipuli ejus.

℟. Laus tibi, Christe.

Sacerdos osculatur Evangelium, dicens:

Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

C. Oremus.

Offertorium. *Ps. 65, 1–2, 16.* Jubilate Deo, universa terra: psalmum dicite nomini ejus: venite et audite, et narrabo vobis, omnes qui timetis Deum, quanta fecit Dominus animae meae, alleluja.

Sacerdos accipit Patenam cum Hostia, quam offerens, dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui

usual to offer the better wine first, and the less good when people are drunk; but you have kept the better wine till now. In this miracle, which he did at Cana in Galilee, the first of his signs, Jesus revealed his glory; and his disciples believed in him.

℟. Praise to thee, O Christ.

The priest kisses the Gospel, saying:

Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:

C. The Lord be with you. ℟. And with you also.

C. Let us pray.

Offertory. *Ps. 65, 1–2, 16.* Cry with joy to God, all the earth, sing a psalm to his name; come and listen, all who fear God, and I will tell you what the Lord has done for my soul, alleluia.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may

humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam:
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them, and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

Postea versus ad populum, voce paulululum elevata, dicit:

Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Oblata, Domine, munera sanctifica: nosque a peccatorum nostrorum maculis emunda. Per Dominum nostrum Jesum Christum, Filium tuum qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Sanctissima Trinitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae, sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. *Joann. 2, 7, 8, 9, 10–11.* Dicit Dominus: Implete hydrias aqua, et ferte architriclino. Cum gustasset architriclinus aquam vinum factam, dicit sponso: Servasti bonum vinum usque adhuc. Hoc signum fecit Jesus primum coram discipulis suis.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.

℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

Make holy, Lord, the gifts we offer and cleanse us from the stains of our sins: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord, not in the singleness of one person, but in the one substance of the Trinity. For whatever through thy revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference: so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. *John 2, 7, 8, 9, 10–11.* The Lord said: Fill up those jars with water and take it to the chief servant. When the chief servant had tasted the water which had turned into wine, he called out to the bridegroom: You have kept the better wine till now. This first miracle Jesus did in the presence of his disciples.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Postcommunio**

Augeatur in nobis, quaesumus, Domine, tuae virtutis operatio: ut divinis vegetati sacramentis, ad eorum promissa capienda, tuo munere praeparemur. Per Dominum nostrum Jesum Christum, Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta; ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:
C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
℟. Deo gratias.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Postcommunion**

May the working of thy power, Lord, ever increase in us, that living by thy divine sacraments, we may be empowered by thy gift to attain what they promise: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:
C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:
C. The Lord be with you. ℟ And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.
℟. Thanks be to God.

DOMINICA TERTIA POST EPIPHANIAM

Introitus *Ps. 96, 7–8*

Adorate Deum, omnes Angeli ejus: audivit, et laetata est Sion: et exsultaverunt filiae Judae. *Ps. ibid., 1.* Dominus regnavit, exsultet terra: laetentur insulae multae. ℣. Gloria Patri. Adorate.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Postea in medio Altaris dicit:

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.

Deinde osculatur Altare et dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Omnipotens sempiterne Deus, infirmitatem nostram propitius respice: atque ad protegendum nos, dexteram tuae majestatis extende. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Romanos. *Rom. 12, 16–21*

Fratres: Nolite esse prudentes apud vosmetipsos: nulli malum pro malo reddentes: providentes bona non tantum coram Deo, sed etiam coram omnibus hominibus. Si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes: non vosmetipsos defendentes, carissimi, sed date locum irae. Scriptum est enim: Mihi vindicta: ego retribuam, dicit Dominus. Sed si

THIRD SUNDAY AFTER THE EPIPHANY

Introit *Ps. 96, 7–8*

Adore God, all his Angels: Sion heard and was glad, and the daughters of Judah rejoiced. *Ps. ibid., 1.* The Lord reigns, let the earth be glad, let the many isles rejoice. ℣. Glory be to the Father. Adore.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

Then in the middle of the altar he says:

Glory to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers; who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:

C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

Almighty and eternal God, look with mercy on our weakness and stretch out the right hand of thy majesty to protect us: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to the Romans. *Rom. 12, 16–21*

Brethren: Do not be wise in your own estimation. Do not repay evil with evil. Make sure that all men recognise the rectitude of your conduct. If possible, live at peace with all men, I mean, so far as depends on you. Do not avenge yourselves, brethren; leave room for God's anger, for the Scripture says: Vengeance is mine; I shall repay, says the Lord. Rather, if your

esurierit inimicus tuus, ciba illum: si sitit, potum da illi: hoc enim faciens, carbones ignis congeres super caput ejus. Noli vinci a malo, sed vince in bono malum.
℟. Deo gratias.

Graduale. *Ps. 101, 16–17.* Timebunt gentes nomen tuum, Domine, et omnes reges terrae gloriam tuam. ℣. Quoniam aedificavit Dominus Sion, et videbitur in majestate sua.
Alleluja, alleluja. ℣. *Ps. 96, 1.* Dominus regnavit, exsultet terra: laetentur insulae multae. Alleluja.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Matthaeum.
℟. Gloria tibi, Domine.

Matth. 8, 1–13

In illo tempore: Cum descendisset Jesus de monte, secutae sunt eum turbae multae: et ecce leprosus veniens adorabat eum, dicens: Domine, si vis, potes me mundare. Et extendens Jesus manum, tetigit eum, dicens: Volo. Mundare. Et confestim mundata est lepra ejus. Et ait illi Jesus: Vide, nemini dixeris: sed vade, ostende te sacerdoti, et offer munus quod praecepit Moyses, in testimonium illis. Cum autem introisset Capharnaum, accessit ad eum centurio, rogans eum, et dicens: Domine, puer meus jacet in domo paralyticus, et male torquetur. Et ait illi Jesus: Ego veniam, et curabo eum. Et respondens centurio, ait: Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur puer meus. Nam et ego homo sum sub potestate constitutus, habens sub me milites, et dico huic: Vade, et vadit: et alii: Veni, et venit; et servo meo: Fac hoc, et facit. Audiens autem Jesus, miratus est, et sequentibus se dixit: Amen dico vobis, non inveni tantam fidem in Israel. Dico autem vobis, quod multi ab Oriente et Occidente venient, et recumbent cum Abraham, et Isaac, et Jacob in regno caelorum: filii autem regni ejicientur in tenebras exteriores: ibi erit fletus et stridor dentium. Et dixit Jesus centurioni: Vade, et sicut credidisti, fiat tibi. Et sanatus est puer in illa hora. ℟. Laus tibi, Christe.

enemy is hungry, give him food; if thirsty, give him a drink, for by so doing you will heap burning coals upon his head. Do not succumb to evil, but overcome it by goodness.
℟. Thanks be to God.

Gradual. *Ps. 101, 16–17.* The gentiles, Lord, shall fear thy name and all the kings of the earth thy glory. ℣. For the Lord has built up Sion and will be seen in his majesty.
Alleluia, alleluia. ℣. *Ps. 96, 1.* The Lord reigns, let the earth be glad, let the many isles rejoice. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to Matthew.
℟. Glory to thee, O Lord.

Matth. 8, 1–13

At that time: When Jesus came down from the mountain, large crowds followed him. A leper came and knelt before him and said: Lord, if it is your will, you can make me clean. Jesus stretched out his hand and touched him: It is my will, he said; be made clean. And at once his leprosy was cleansed. Then Jesus said to him: See that you tell no one, but go and show yourself to the priest, and offer the gift which Moses prescribed, for the priests' information. When he entered Capharnaum, a centurion came to him and begged of him: Lord, my servant is stricken down in my house with paralysis, and is in great pain. Jesus said to him: I will come and cure him. But the centurion answered: Lord, I am not worthy to receive you under my roof; you have only to say a word, and my servant will be cured. I myself am a man under authority, and I have soldiers under me: I say to this one, Go, and he goes, and to another, Come, and he comes, and to my slave, Do this, and he does it. Jesus was amazed when he heard this, and he said to his followers: I tell you truly, I have not found such great faith in anyone in Israel. I tell you, many will come from East and West and recline with Abraham and Isaac and Jacob in the kingdom of heaven; and the heirs of the kingdom will be exiled in the darkness outside, where there will be weeping

Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Ps. 117, 16, 17.* Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:
Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:
Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus

and gnashing of teeth. Then Jesus said to the centurion: Go, as you have believed so let it be done for you. And the servant was cured at that very hour. ℟. Praise to thee, O Christ.
The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory. *Ps. 117, 16, 17.* The Lord's right hand has done mighty things, the Lord's right hand has raised me up; I shall not die, but shall live and tell the deeds of the Lord.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:
O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our man-

Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad

hood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for

laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Haec hostia, Domine, quaesumus, emundet nostra delicta: et ad sacrificium celebrandum, subditorum tibi corpora, mentesque sanctificet. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Sanctissima Trinitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. *Luc. 4, 22.* Mirabantur omnes de his, quae procedebant de ore Dei.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

We beg thee, Lord, that this offering may cleanse us from our sins and sanctify thy servants, in body and soul, for the celebration of this sacrifice: through our Lord Jesus Christ, thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord, not in the singleness of one person, but in the one substance of the Trinity. For whatever through thy revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference; so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. *Luke 4, 22.* All wondered at the words which came from the mouth of God.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Oremus. **Postcommunio**

Quos tantis, Domine, largiris uti mysteriis: quaesumus; ut effectibus nos eorum veraciter aptare digneris. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:

C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium Sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
℟. Deo gratias.

Let us pray. **Postcommunion**

Thou hast given us, Lord, these great mysteries for our use. In thy goodness make us truly capable of their effects: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:

C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:

C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him: but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.
℟. Thanks be to God.

DOMINICA QUARTA POST EPIPHANIAM

Introitus *Ps. 96, 7–8*

Adorate Deum, omnes Angeli ejus: audivit, et laetata est Sion: et exsultaverunt filiae Judae. *Ps. ibid., 1.* Dominus regnavit, exsultet terra: laetentur insulae multae. ℣. Gloria Patri. Adorate.

C.	Kyrie, eleison.	℟.	Kyrie, eleison.
C.	Kyrie, eleison.	℟.	Christe, eleison.
C.	Christe, eleison.	℟.	Christe, eleison.
C.	Kyrie, eleison.	℟.	Kyrie, eleison.
C.	Kyrie, eleison.		

Postea in medio Altaris dicit:

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.

Deinde osculatur Altare et dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Deus, qui nos in tantis periculis constitutos, pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corporis; ut ea, quae pro peccatis nostris patimur, te adjuvante vincamus. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Romanos. *Rom. 13, 8–10*

Fratres: Nemini quidquam debeatis, nisi ut invicem diligatis: qui enim diligit proximum legem implevit. Nam: Non adulterabis: Non occides: Non furaberis: Non falsum testimonium dices: Non concupisces: et si quod est aliud mandatum, in hoc

FOURTH SUNDAY AFTER THE EPIPHANY

Introit *Ps. 96, 7–8*

Adore God, all his angels: Sion heard and was glad, and the daughters of Judah rejoiced. *Ps. ibid., 1.* The Lord reigns, let the earth be glad, let the many isles rejoice. ℣. Glory be to the Father. Adore.

C.	Lord, have mercy.	℟.	Lord, have mercy.
C.	Lord, have mercy.	℟.	Christ, have mercy.
C.	Christ, have mercy.	℟.	Christ, have mercy.
C.	Lord, have mercy.	℟.	Lord, have mercy.
C.	Lord, have mercy.		

Then in the middle of the altar he says:

Glory to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers; who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:

C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

O God, who knowest that, surrounded as we are by such great dangers, we cannot stand fast because of our human weakness, give us such health of mind and body, that with thy assistance we may overcome the afflictions we suffer for our sins: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to the Romans. *Rom. 13, 8–10*

Brethren: You should not owe anything to anyone, except your debt of love. The man who loves his neighbour has fulfilled the law. For, You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet, and all

verbo instauratur: Diliges proximum tuum sicut teipsum. Dilectio proximi malum non operatur. Plenitudo ergo legis est dilectio.
℟. Deo gratias.

Graduale. *Ps. 101, 16–17.* Timebunt gentes nomen tuum, Domine, et omnes reges terrae gloriam tuam. ℣. Quoniam aedificavit Dominus Sion, et videbitur in majestate sua.
Alleluja, alleluja. ℣. *Ps. 96, 1.* Dominus regnavit, exsultet terra: laetentur insulae multae. Alleluja.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Matthaeum.
℟. Gloria tibi, Domine.

Matth. 8, 23–27

In illo tempore: Ascendente Jesu in naviculam, secuti sunt eum discipuli ejus: et ecce motus magnus factus est in mari, ita ut navicula operiretur fluctibus, ipse vero dormiebat. Et accesserunt ad eum discipuli ejus, et suscitaverunt eum, dicentes: Domine, salva nos, perimus. Et dicit eis Jesus: Quid timidi estis, modicae fidei? Tunc surgens, imperavit ventis et mari, et facta est tranquillitas magna. Porro homines mirati sunt, dicentes: Qualis est hic, quia venti et mare obediunt ei? ℟. Laus tibi, Christe.
Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus,

other commandments are summed up in this precept: You shall love your neighbour as yourself. He who has love for his neighbour does him no harm; that is why love fulfils the whole of the law.
℟. Thanks be to God.

Gradual. *Ps. 101, 16–17.* The gentiles, Lord, shall fear thy name, and all the kings of the earth thy glory. ℣. For the Lord has built up Sion and will be seen in his majesty.
Alleluia, alleluia. ℣. *Ps. 96, 1.* The Lord reigns, let the earth be glad, let the many isles rejoice. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to Matthew.
℟. Glory to thee, O Lord.

Matth. 8, 23–27

At this time: Jesus went on board the boat, accompanied by his disciples. Suddenly a violent storm arose on the sea, and the boat was hidden from view by the waves. Jesus was asleep. So they went and awakened him, crying: Lord, save us, our lives are in peril. He said to them: Why are you faint-hearted? How little faith you have! Then he stood up and rebuked the winds and the sea, and there came a great calm. The men were amazed, and said: What kind of man is this? Even the winds and the sea obey him. ℟. Praise to thee, O Christ.
The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and

et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Ps. 117, 16, 17.* Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:

C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory. *Ps. 117, 16, 17.* The Lord's right hand has done mighty things, the Lord's right hand has raised me up; I shall not die, but shall live and tell the deeds of the Lord.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Concede, quaesumus, omnipotens Deus: ut hujus sacrificii munus oblatum, fragilitatem nostram ab omni malo purget semper, et muniat. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord.
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

Grant, we beg thee, almighty God, that the gift offered thee in this sacrifice, may strengthen our frail nature and cleanse it from every evil: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.

C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Sanctissima Trinitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. *Luc. 4, 22.* Mirabantur omnes de his, quae procedebant de ore Dei.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. Postcommunio

Munera tua nos, Deus, a delectationibus terrenis expediant: et caelestibus semper instaurent alimentis. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord, not in the singleness of one person, but in the one substance of the Trinity. For whatever through thy revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference; so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. *Luke 4, 22.* All wondered at the words which came from the mouth of God.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. Postcommunion

May these thy gifts, O God, set us free from our attachment to earthly pleasures, and with their heavenly nourishment never cease to renew our strength: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Versus ad populum, benedicens, prosequitur:

C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

℟. Deo gratias.

DOMINICA QUINTA POST EPIPHANIAM

Introitus *Ps. 96, 7–8*

Adorate Deum, omnes Angeli ejus: audivit, et laetata est Sion: et exsultaverunt filiae Judae. *Ps. ibid., 1.* Dominus regnavit, exsultet terra: laetentur insulae multae. ℣. Gloria Patri. Adorate.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Turning to the people, he says in blessing:

C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:

C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.

℟. Thanks be to God.

FIFTH SUNDAY AFTER THE EPIPHANY

Introit *Ps. 96, 7–8*

Adore God, all his angels: Sion heard and was glad, and the daughters of Judah rejoiced. *Ps. ibid., 1.* The Lord reigns, let the earth be glad, let the many isles rejoice. ℣. Glory be to the Father. Adore.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

Postea in medio Altaris dicit:

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.

Deinde osculatur Altare et dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Familiam tuam, quaesumus, Domine, continua pietate custodi: ut quae in sola spe gratiae caelestis innititur, tua semper protectione muniatur. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Colossenses. *Col. 3, 12–17*

Fratres: Induite vos sicut electi Dei, sancti et dilecti, viscera misericordiae, benignitatem, humilitatem, modestiam, patientiam: supportantes invicem, et donantes vobismetipsis si quis adversus aliquem habet querelam: sicut et Dominus donavit vobis, ita et vos. Super omnia autem haec, caritatem habete, quod est vinculum perfectionis: et pax Christi exsultet in cordibus vestris, in qua et vocati estis in uno corpore: et grati estote. Verbum Christi habitet in vobis abundanter, in omni sapientia docentes et commonentes vosmetipsos psalmis, hymnis et canticis spiritualibus, in gratia cantantes in cordibus vestris Deo. Omne quodcumque facitis in verbo aut in opere, omnia in nomine Domini Jesu Christi, gratias agentes Deo et Patri per Jesum Christum Dominum nostrum. ℟. Deo gratias.

Graduale. *Ps. 101, 16–17.* Timebunt gentes nomen tuum, Domine, et omnes reges terrae gloriam tuam. ℣. Quoniam aedificavit Dominus Sion, et videbitur in majestate sua.

Alleluja, alleluja. ℣. *Ps. 96, 1.* Dominus regnavit, exsultet terra: laetentur insulae multae. Alleluja.

Then in the middle of the altar he says:

Glory to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers; who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:

C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

We beg thee, Lord, ever to guard thy people with fatherly love, so that they who put all their hopes in heavenly aid may always be protected by thy strength: through our Lord Jesus Christ, thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to the Colossians. *Col. 3, 12–17*

Brethren: Since you are God's chosen ones, his holy and loved ones, dress yourselves accordingly. Put on the garments of compassion, kindness, humility, gentleness, patience; be tolerant of one another; and be generous in forgiving, if you have any grievances against one another. As the Lord has forgiven you, so you must forgive one another. But above all these virtues put on charity, which gathers them to perfection. Let the peace of Christ rule in your hearts, that peace in which you were called to share as members of one body. And be grateful. Let Christ's word that dwells in you display its wealth: admonish and correct one another with all wisdom, and show to God the gratitude of your hearts by singing psalms, hymns and spiritual canticles. Whatever you do and whatever you say, let it always be done in the name of the Lord Jesus, and offer your thanks to God the Father through Jesus Christ our Lord. ℟. Thanks be to God.

Gradual. *Ps. 101. 16–17.* The gentiles, Lord, shall fear thy name, and all the kings of the earth thy glory. ℣. For the Lord has built up Sion and will be seen in his majesty.

Alleluia, alleluia. ℣. *Ps. 96, 1.* The Lord reigns, let the earth be glad, let the many isles rejoice. Alleluia.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Matthaeum.
℟. Gloria tibi, Domine.

Matth. 13, 24–30

In illo tempore: Dixit Jesus turbis parabolam hanc: Simile factum est regnum caelorum homini, qui seminavit bonum semen in agro suo. Cum autem dormirent homines, venit inimicus ejus, et superseminavit zizania in medio tritici, et abiit. Cum autem crevisset herba et fructum fecisset, tunc apparuerunt et zizania. Accedentes autem servi patrisfamilias, dixerunt ei: Domine, nonne bonum semen seminasti in agro tuo? Unde ergo habet zizania? Et ait illis: Inimicus homo hoc fecit. Servi autem dixerunt ei: Vis, imus, et colligimus ea? Et ait: Non: ne forte, colligentes zizania, eradicetis simul cum eis et triticum. Sinite utraque crescere usque ad messem, et in tempore messis dicam messoribus: Colligite primum zizania, et alligate ea in fasciculos ad comburendum, triticum autem congregate in horreum meum.
℟. Laus tibi, Christe.
Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre, et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam,

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to Matthew.
℟. Glory to thee, O Lord.

Matth. 13, 24–30

At that time: Jesus put another parable before the people: The kingdom of heaven, he said, is like a man who sowed good seed in his field. While everybody was asleep an enemy of his came and over-sowed weeds among the wheat, and made off. When the blade came up and the ear was filled, the weed showed itself as well. So the servants went to the owner and said: Sir, did you not sow good seed in your field? How then does it come to have weeds in it? He answered: Some enemy has done this. The servants asked him: Do you want us to go out and collect the weeds? But he said: No, because in collecting the weeds you may root up the wheat at the same time. Let them both grow together till the harvest. At harvest-time I shall say to the reapers: Collect the weed first, and tie it in bundles for burning: then gather the wheat into my barn. ℟. Praise to thee, O Christ.
The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and

sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Ps. 117, 16, 17.* Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.

glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory. *Ps. 117, 16, 17.* The Lord's right hand has done mighty things, the Lord's right hand has raised me up; I shall not die, but shall live and tell the deeds of the Lord.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord.
To hear the song of praise and tell of all thy wonderful works.

Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Hostias tibi, Domine, placationis offerimus: ut et delicta nostra miseratus absolvas, et nutantia corda tu dirigas. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Sanctissima Trinitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae sed in unius Trinitate substantiae. Quod

Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

We offer thee, Lord, this sacrifice of praise, that thou, in thy mercy, may absolve our sins and guide our faltering hearts: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord, not in the singleness of one person, but in the one substance of the Trinity. For whatever through thy

enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. *Luc. 4, 22.* Mirabantur omnes de his, quae procedebant de ore Dei.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Postcommunio**

Quaesumus, omnipotens Deus: ut illius salutaris capiamus effectum, cujus per haec mysteria pignus accepimus. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:
C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.

revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference; so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. *Luke 4, 22.* All wondered at the words which came from the mouth of God.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Postcommunion**

We beg thee, almighty God, that we may obtain in effect the salvation of which these mysteries have given us the pledge: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:
C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:
C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.

℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

℟. Deo gratias.

DOMINICA SEXTA POST EPIPHANIAM

Introitus *Ps. 96, 7–8*

Adorate Deum, omnes Angeli ejus: audivit et laetata est Sion: et exultaverunt filiae Judae. *Ps. ibid., 1.* Dominus regnavit, exultet terra: laetentur insulae multae. ℣. Gloria Patri. Adorate.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Postea in medio Altaris dicit:

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui

℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.

℟. Thanks be to God.

SIXTH SUNDAY AFTER THE EPIPHANY

Introit *Ps. 96, 7–8*

Adore God, all his angels: Sion heard and was glad, and the daughters of Judah rejoiced. *Ps. ibid., 1.* The Lord reigns, let the earth be glad, let the many isles rejoice. ℣. Glory be to the Father. Adore.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

Then in the middle of the altar he says:

Glory to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takest away the sins of the world, have mercy on us;

tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Praesta, quaesumus, omnipotens Deus: ut semper rationabilia meditantes, quae tibi sunt placita et dictis exequamur et factis. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.
1 Thess. 1, 2–10

Fratres: Gratias agimus Deo semper pro omnibus vobis, memoriam vestri facientes in orationibus nostris sine intermissione, memores operis fidei vestrae, et laboris, et caritatis, et sustinentiae spei Domini nostri Jesu Christi, ante Deum et Patrem nostrum: scientes, fratres dilecti a Deo, electionem vestram: quia Evangelium nostrum non fuit ad vos in sermone tantum, sed et in virtute, et in Spiritu Sancto, et in plenitudine multa, sicut scitis quales fuerimus in vobis propter vos. Et vos imitatores nostri facti estis, et Domini, excipientes verbum in tribulatione multa, cum gaudio Spiritus Sancti: ita ut facti sitis forma omnibus credentibus in Macedonia, et in Achaia. A vobis enim diffamatus est sermo Domini, non solum in Macedonia, et in Achaia, sed et in omni loco fides vestra, quae est ad Deum, profecta est, ita ut non sit nobis necesse quidquam loqui. Ipsi enim de nobis annuntiant qualem introitum habuerimus ad vos: et quomodo conversi estis ad Deum a simulacris, servire Deo vivo, et vero, et exspectare Filium ejus de caelis (quem suscitavit ex mortuis) Jesum qui eripuit nos ab ira ventura.
℟. Deo gratias.

Graduale. *Ps. 101, 16–17.* Timebunt gentes nomen tuum, Domine, et omnes reges terrae gloriam tuam. ℣. Quoniam aedificavit Dominus Sion, et videbitur in majestate sua.
Alleluja, alleluja. ℣. *Ps. 96, 1.* Dominus regnavit, exsultet terra: laetentur insulae multae. Alleluja.

who takest away the sins of the world, receive our prayers; who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

Almighty God, grant that by constantly exercising ourselves in the things of the spirit, we may accomplish in word and deed what is pleasing in thy sight: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to the Thessalonians.
1 Thess. 1, 2–10

Brethren: We give thanks to God at all times for all of you, and remember you unceasingly in our prayers, recalling before God our Father your fruitful faith, your active charity and your steadfast hope in our Lord Jesus Christ. We are sure that you, our brethren and God's loved ones, have been specially chosen, because when our gospel reached you, it was not a thing of mere words; it was invested with the power of the Holy Spirit and produced full conviction. And just as we adopted your ways, you remember, for your sakes, so you in turn have become like us, and so, like the Lord; for you endured great suffering with joy in the Holy Spirit when you received the Word. In this way you have set an example for all believers in Macedonia and Greece. For from you the Word of God has sent out its echo, and not only through Macedonia and Greece. Your faith in God has spread its message everywhere, so much so that there is nothing left for us to add. When we speak, our hearers tell us the story of what happened when we first came among you: how you turned away from idols to serve the true and living God and to await the coming of his Son from heaven, the Son whom he raised from the dead, Jesus, who will save us from the coming wrath.
℟. Thanks be to God.

Gradual. *Ps. 101, 16–17.* The gentiles, Lord, shall fear thy name, and all the kings of the earth thy glory. ℣. For the Lord hath built up Sion and will be seen in his majesty.
Alleluia, alleluia. ℣. *Ps. 96, 1.* The Lord reigns, let the earth be glad, let the many isles rejoice. Alleluia.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Matthaeum.
℟. Gloria tibi, Domine.

Matth. 13, 31–35

In illo tempore: Dixit Jesus turbis parabolam hanc: Simile est regnum caelorum grano sinapis, quod accipiens homo seminavit in agro suo, quod minimum quidem est omnibus seminibus: cum autem creverit, majus est omnibus oleribus, et fit arbor, ita ut volucres caeli veniant, et habitent in ramis ejus. Aliam parabolam locutus est eis. Simile est regnum caelorum fermento, quod acceptum mulier abscondit in farinae satis tribus, donec fermentatum est totum. Haec omnia locutus est Jesus in parabolis ad turbas: et sine parabolis non loquebatur eis: ut impleretur quod dictum erat per Prophetam dicentem: Aperiam in parabolis os meum, eructabo abscondita a constitutione mundi.
℟. Laus tibi, Christe.
Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est, Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to Matthew.
℟. Glory to thee, O Lord.

Matth. 13, 31–35

At that time: Jesus set another parable before the people: The kingdom of heaven, he said, is like a mustard-seed, which a man takes and plants in his field. Of all seeds it is the smallest; but when it has grown up it is larger than any garden plant and becomes a tree, so that the birds of heaven can come and make a home in its branches. Another parable he told them was this: The kingdom of heaven is like leaven, which a woman takes and covers over with three measures of flour, until the whole is leavened. All these things Jesus put to the people in parables, and he did not speak to them except in parables. Thus was fulfilled the word spoken by the prophet, when he said: I shall speak in parables, I shall utter things that have been hidden since the foundation of the world. ℟. Praise to thee, O Christ.
The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one,

baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Ps. 117, 16, 17.* Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.

holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory. *Ps. 117, 16, 17.* The Lord's right hand has done mighty things, the Lord's right hand has raised me up; I shall not die, but shall live and tell the deeds of the Lord.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers, it saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for the glory of thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.

Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Haec nos oblatio, Deus mundet, quaesumus, et renovet, gubernet, et protegat. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum.
℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Sanctissima Trinitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae sed in unius Trinitate substantiae. Quod enim de tua

Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

May this sacrifice, O God, we beseech thee, cleanse and renew, govern and protect us: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever.
℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord; not in the singleness of one person, but in the one substance of the Trinity. For whatever through

gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. *Luc. 4, 22.* Mirabantur omnes de his, quae procedebant de ore Dei.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. Postcommunio

Caelestibus, Domine, pasti deliciis, quaesumus, ut semper eadem, per quae veraciter vivimus, appetamus. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:
C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

thy revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference; so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. *Luke 4, 22.* All wondered at the words which came from the mouth of God.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. Postcommunion

Thou hast fed us, Lord, at the heavenly banquet: grant that we may ever hunger for the things by which we truly live: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:
C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:
C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

℟. Deo gratias.

DOMINICA IN SEPTUAGESIMA

Introitus *Ps. 17, 5, 6, 7*

Circumdederunt me gemitus mortis, dolores inferni circumdederunt me: et in tribulatione mea invocavi Dominum, et exaudivit de templo sancto suo vocem meam. *Ps. ibid., 2–3.* Diligam te, Domine, fortitudo mea: Dominus firmamentum meum, et refugium meum, et liberator meus. ℣. Gloria Patri. Circumdederunt.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Preces populi tui, quaesumus, Domine, clementer exaudi: ut, qui juste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur. Per Dominum nostrum

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.

℟. Thanks be to God.

SEPTUAGESIMA SUNDAY

Introit *Ps. 17, 5, 6, 7*

The sorrows of death have assailed me, the pains of hell have encompassed me; and I called upon the Lord in my distress, and from his holy temple he heard my voice. *Ps. ibid., 2, 3.* I will love thee, Lord my strength; the Lord is my rock, my refuge and my deliverer. ℣. Glory be to the Father. The sorrows.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

We beg thee, Lord, graciously to hear the prayers of thy people, that we who justly suffer for our sins, may be mercifully delivered for the glory of thy name: through

Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.
1 Cor. 9, 24–27; 10, 1–5

Fratres: Nescitis quod ii qui in stadio currunt, omnes quidem currunt, sed unus accipit bravium? Sic currite, ut comprehendatis. Omnis autem qui in agone contendit, ab omnibus se abstinet: et illi quidem ut corruptibilem coronam accipiant; nos autem incorruptam. Ego igitur sic curro, non quasi in incertum: sic pugno, non quasi aerem verberans: sed castigo corpus meum, et in servitutem redigo: ne forte cum aliis praedicaverim, ipse reprobus efficiar. Nolo enim vos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt, et omnes mare transierunt, et omnes in Moyse baptizati sunt in nube et in mari: et omnes eundem escam spiritalem manducaverunt, et omnes eundem potum spiritalem biberunt: (bibebant autem de spiritali, consequente eos, petra: petra autem erat Christus): sed non in pluribus eorum beneplacitum est Deo.
℟. Deo gratias.

Graduale. *Ps. 9, 10–11, 19–20.* Adjutor in opportunitatibus, in tribulatione: sperent in te, qui noverunt te: quoniam non derelinquis quaerentes te, Domine. ℣. Quoniam non in finem oblivio erit pauperis: patientia pauperum non peribit in aeternum: exsurge, Domine, non praevaleat homo.

Tractus. *Ps. 129, 1–4.* De profundis clamavi ad te, Domine: Domine, exaudi vocem meam. ℣. Fiant aures tuae intendentes in orationem servi tui. ℣. Si iniquitates observaveris, Domine: Domine, quis sustinebit? ℣. Quia apud te propitiatio est, et propter legem tuam sustinui te, Domine.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Matthaeum.
℟. Gloria tibi, Domine.

our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to the Corinthians.
1 Cor. 9, 24–27; 10, 1–5

Brethren: On a race track all the competitors run, but, as you well know, only one receives the prize. If you run then, run to win. An athlete who is taking part in a contest practises strict self-control in everything; he does it to win a crown of laurels that wither; we do it to win a crown that cannot perish. I race, then, not as uncertain of finishing; I box not as one beating the air. I chastise my own body and reduce it to slavery, for fear that after proclaiming to others the conditions of winning, I may myself be disqualified. I would not have you forget, brethren, that our fathers were all beneath the cloud, and all passed through the sea; thus all were baptised into fellowship with Moses in the cloud and in the sea; all ate the same spiritual food, all drank the same spiritual drink, for they all drank water from the spiritual rock that accompanied them, the rock which signified Christ. And yet, for all that, with most of them God was not well pleased.
℟. Thanks be to God.

Gradual. *Ps. 9, 10–11, 19–20.* Thou art our refuge always at hand in times of trouble; may they who know thee, hope in thee, for thou dost not desert those who seek thee, Lord. ℣. The poor will never be forgotten; the patience of the poor will endure for ever. Arise, Lord, let not men prevail.

Tract. *Ps. 129, 1–4.* Out of the depths, Lord, I have cried to thee; Lord, hear my voice. ℣. Let thine ears be attentive to the prayer of thy servant. ℣. If thou, Lord, shouldst mark iniquities, Lord, who shall endure it? ℣. For with thee is forgiveness, and because of thy law I have waited for thee, Lord.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to Matthew.
℟. Glory to thee, O Lord.

Matth. 20, 1–16

In illo tempore: Dixit Jesus discipulis suis parabolam hanc: Simile est regnum caelorum homini patrifamilias, qui exiit primo mane conducere operarios in vineam suam. Conventione autem facta cum operariis ex denario diurno, misit eos in vineam suam. Et egressus circa horam tertiam, vidit alios stantes in foro otiosos, et dixit illis: Ite et vos in vineam meam, et quod justum fuerit dabo vobis. Illi autem abierunt. Iterum autem exiit, circa sextam et nonam horam: et fecit similiter. Circa undecimam vero exiit et invenit alios stantes, et dicit illis: Quid hic statis tota die otiosi? Dicunt ei: Quia nemo nos conduxit. Dicit illis: Ite et vos in vineam meam. Cum sero autem factum esset, dicit Dominus vineae procuratori suo: Voca operarios, et redde illis mercedem, incipiens a novissimis usque ad primos. Cum venissent ergo qui circa undecimam horam venerant, acceperunt singulos denarios. Venientes autem et primi, arbitrati sunt quod plus essent accepturi: acceperunt autem et ipsi singulos denarios. Et accipientes murmurabant adversus patremfamilias, dicentes: Hi novissimi una hora fecerunt, et pares illos nobis fecisti, qui portavimus pondus diei, et aestus. At ille respondens uni eorum, dixit: Amice, non facio tibi injuriam: nonne ex denario convenisti mecum? Tolle quod tuum est, et vade: volo autem et huic novissimo dare sicut et tibi. Aut non licet mihi, quod volo, facere? an oculus tuus nequam est, quia ego bonus sum? Sic erunt novissimi primi, et primi novissimi. Multi enim sunt vocati, pauci vero electi.

℟. Laus tibi, Christe.

Sacerdos osculatur Evangelium, dicens:

Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam,

Matth. 20, 1–16

At that time: Jesus told his disciples this parable: The kingdom of heaven is like a householder, who went out early in the morning to hire labourers for his vineyard. He made an agreement with the labourers to pay a silver piece for the day's work, and sent them off into his vineyard. About the third hour, he went out and saw other men standing about idle in the market-place, and said to them: You too, go into my vineyard and I shall pay you a fair wage. So off they went. Again about the sixth and ninth hours, he went out and did the same. At last, about the eleventh hour he went out, and he found still more men standing there. So he said to them: Why do you stand here all day doing nothing? They replied: Because no one has hired us. He said to them: You too, go into the vineyard. When evening came, the owner of the vineyard said to his steward: Call the labourers, and pay them their wages, beginning with the last and ending with the first. Those hired at the eleventh hour came and received a silver piece. So when the first came they expected to be paid more; but they too received the silver piece. At this they began to grumble against the householder: These last, they said, have done only one hour and you have treated them the same as us, and we have been toiling all day in the heat. In reply, the owner said to one of them: My good friend, I do you no wrong. Did you not settle with me for a silver piece? Well then, take what is your due and be off. I intend to give the same to this last man as to you. Am I not allowed to do as I wish with what is my own? Or is your heart jealous because I am generous? That is how it will be: the first will be last and the last will be first. For many are called but few are chosen.

℟. Praise to thee, O Christ.

The priest kisses the Gospel, saying:

Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified;

sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Ps. 91, 2.* Bonum est confiteri Domino, et psallere nomini tuo, Altissime.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.

who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory. *Ps. 91, 2.* It is good to praise the Lord and to hymn thy name, O most high God.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.

Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Muneribus nostris, quaesumus, Domine, precibusque susceptis: et caelestibus nos munda mysteriis, et clementer exaudi. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Sanctissima Trinitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae sed in unius Trinitate substantiae. Quod enim de tua

Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

We beg thee, Lord, to accept our offerings and prayers, to cleanse us by these heavenly mysteries and mercifully to hear us: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord, not in the singleness of one person, but in the one substance of the Trinity. For whatever through thy

gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. *Ps. 30, 17–18.* Illumina faciem tuam super servum tuum, et salvum me fac in tua misericordia: Domine, non confundar, quoniam invocavi te.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. Postcommunio

Fideles tui, Deus, per tua dona firmentur: ut eadem et percipiendo requirant, et quaerendo sine fine percipiant. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:
C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference; so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. *Ps. 30, 17–18.* Let the light of thy countenance shine on thy servant and save me in thy mercy; because I have called upon thee, Lord, I shall not be put to shame.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. Postcommunion

May thy faithful, Lord, be strengthened by thy gifts; that by receiving them they may desire them more, and through their desire receive them eternally: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:
C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
℟. Deo gratias.

DOMINICA IN SEXAGESIMA

Introitus *Ps. 43, 23–26*

Exsurge, quare obdormis, Domine? exsurge, et ne repellas in finem: quare faciem tuam avertis, oblivisceris tribulationem nostram? adhaesit in terra venter noster: exsurge, Domine, adjuva nos, et libera nos. *Ps. ibid., 2.* Deus, auribus nostris audivimus: patres nostri annuntiaverunt nobis. ℣. Gloria Patri. Exsurge.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

The priest goes to the Gospel corner, and says:
C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.
℟. Thanks be to God.

SEXAGESIMA SUNDAY

Introit *Ps. 43, 23–26*

Arise, Lord, why sleepest thou? Arise, and banish us not for ever; why dost thou turn away thy face, unmindful of our distress? We lie prostrate on the ground; arise, Lord, help us and set us free. *Ps. ibid., 2.* O God, we have heard of thy deeds, we have heard them from our fathers. ℣. Glory be to the Father. Arise.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Oremus. **Oratio**

Deus, qui conspicis, quia ex nulla nostra actione confidimus: concede propitius; ut contra adversa omnia, Doctoris gentium protectione muniamur. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

2 Cor. 11, 19–33; 12, 1–9

Fratres: Libenter suffertis insipientes: cum sitis ipsi sapientes. Sustinetis enim si quis vos in servitutem redigit, si quis devorat, si quis accipit, si quis extollitur, si quis in faciem vos caedit. Secundum ignobilitatem dico, quasi nos infirmi fuerimus in hac parte. In quo quis audet (in insipientia dico) audeo et ego: Hebraei sunt, et ego: Israelitae sunt, et ego: Semen Abrahae sunt, et ego: Ministri Christi sunt (ut minus sapiens dico), plus ego: in laboribus plurimis, in carceribus abundantius, in plagis supra modum, in mortibus frequenter. A Judaeis quinquies quadragenas, una minus, accepi. Ter virgis caesus sum, semel lapidatus sum, ter naufragium feci, nocte et die in profundo maris fui: in itineribus saepe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in civitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus: in labore et aerumna, in vigiliis multis, in fame et siti, in jejuniis multis, in frigore et nuditate: praeter illa quae extrinsecus sunt, instantia mea quotidiana, sollicitudo omnium Ecclesiarum. Quis infirmatur, et ego non infirmor? quis scandalizatur, et ego non uror? Si gloriari oportet: quae infirmitatis meae sunt, gloriabor. Deus et Pater Domini nostri Jesu Christi, qui est benedictus in saecula, scit quod non mentior. Damasci praepositus gentis Aretae regis custodiebat civitatem Damascenorum, ut me comprehenderet: et per fenestram in sporta dimissus sum per murum, et sic effugi manus ejus. Si gloriari oportet (non expedit quidem), veniam autem ad visiones, et revelationes Domini. Scio hominem in Christo ante annos quatuordecim, sive in corpore nescio, sive extra corpus nescio, Deus scit, raptum hujusmodi usque ad tertium caelum. Et scio hujusmodi hominem, sive in corpore, sive extra corpus nescio, Deus scit: quoniam raptus est in paradisum: et audivit arcana verba, quae non licet homini loqui. Pro hujusmodi gloriabor: pro me autem nihil gloriabor, nisi in infirmitatibus meis. Nam, et si voluero gloriari, non ero insipiens: veritatem enim dicam: parco autem, ne quis me existimet supra id quod videt in me, aut aliquid audit ex me. Et ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meae, angelus satanae, qui me colaphizet. Propter quod ter Dominum rogavi, ut discederet a me: et dixit mihi: Sufficit tibi gratia mea: nam virtus in infirmitate perficitur.

Let us pray. **Prayer**

O God, who seest that we rely on no action of our own, mercifully grant this blessing that, with the Doctor of the Gentiles as our protector, we may be strengthened against all adversity: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to the Corinthians.

2 Cor. 11, 19–33; 12, 1–9

Brethren: You, who are wise, bear fools gladly. If anyone enslaves you, devours your substance, cheats you, tyrannises over you, or strikes you in the face, you put up with it! (I say this with a feeling of shame, because I know that I myself have been all too weak in my treatment of you.) Whatever grounds for confidence anyone else has (I speak as a fool!) I have the same. Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. Are they ministers of Christ? I speak again as a fool: I am more so than they. I have endured greater labours and more imprisonments. I have been beaten all too often, and have faced death frequently. At the hands of the Jews I have five times received forty strokes save one, three times I have been beaten with rods, and once I was stoned. I have been shipwrecked three times, and I once spent a night and a day adrift in the sea. I have made endless journeys, in danger from rivers, in danger from brigands; in danger from my fellow Jews, in danger from Gentiles; in danger in cities, in danger in the desert, in danger on the seas; in danger too from false brethren. I have endured labour and hardship, and passed many a night without sleep; I have known hunger and thirst and frequent fasts; I have suffered from cold weather and want of clothing. And apart from these external things there is the daily stress of my care for all the churches, because if anyone is weak, I share the pain of his weakness; if his faith is corrupted, I am tortured by his fall. If I must boast, I shall boast of my weakness. The God who is Father of the Lord Jesus (he who is blessed for ever) knows that I am not lying. While I was at Damascus, when the ethnarch of King Aretas placed an ambush round the city in hopes of catching me, I was let down the wall from a window in a basket, if you please, and so escaped his hands. Must I boast? It is not a good thing, but still I will come to the visions and revelations I have had from the Lord. I know a man who is in Christ, and fourteen years ago he was suddenly taken up into the third heaven – whether he was in or out of his body God knows, I do not. But I do know that this man – let me repeat that whether he was in or out of his body God knows, I do not – was taken up into paradise and heard mysterious words which man is not allowed to utter. About such a man as

Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi.
℟. Deo gratias.

Graduale. *Ps. 82, 19, 14.* Sciant gentes, quoniam nomen tibi Deus: tu solus Altissimus super omnem terram. ℣. Deus meus, pone illos ut rotam, et sicut stipulam ante faciem venti.

Tractus. *Ps. 59, 4, 6.* Commovisti, Domine, terram, et conturbasti eam. ℣. Sana contritiones ejus, quia mota est. ℣. Ut fugiant a facie arcus: ut liberentur electi tui.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Lucam.
℟. Gloria tibi, Domine.

Luc. 8, 4–15

In illo tempore: Cum turba plurima convenirent, et de civitatibus properarent ad Jesum, dixit per similitudinem: Exiit, qui seminat, seminare semen suum: et dum seminat, aliud cecidit secus viam, et conculcatum est, et volucres caeli comederunt illud. Et aliud cecidit supra petram: et natum aruit, quia non habebat humorem. Et aliud cecidit inter spinas, et simul exortae spinae suffocaverunt illud. Et aliud cecidit in terram bonam: et ortum fecit fructum centuplum. Haec dicens, clamabat: Qui habet aures audiendi, audiat. Interrogabant autem eum discipuli ejus, quae esset haec parabola. Quibus ipse dixit: Vobis datum est nosse

that I will boast, but all the boasting I will do about myself is to display my weaknesses. If I consent to make a boast about such a man as that, I shall not be raving, but telling the truth. But no, I refrain. I do not wish anyone to form a higher opinion of me than is justified by what he sees and hears of me. Together with this wealth of revelations, to prevent me from becoming conceited, I was given a sting of the flesh: a messenger from Satan was appointed to give me blows, to save me from pride. Three times I begged the Lord that it would pass away from me, but he replied: My grace is enough for you; it displays its greatest power where it finds weakness. So I much prefer to glory in my weaknesses, in order that Christ's power may rest upon me.
℟. Thanks be to God.

Gradual. *Ps. 82, 19, 14.* Let the gentiles know that thy name is God, thou alone the most high over all the earth. ℣. My God, set them spinning like a wheel and like straw before the wind.

Tract. *Ps. 59, 4, 6.* Thou hast shaken the earth, Lord, and made it quake. ℣. Repair its rents, for it totters. ℣. Let thy chosen ones fly the bowman's onslaught, and escape.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to Luke.
℟. Glory to thee, O Lord.

Luke 8, 4–15

At that time: A great crowd was gathering and people were flocking to Jesus from every city; and he spoke to them in a parable: A sower went out to sow his seed. As he sowed, some fell by the wayside and was trodden underfoot, and the birds of the air ate it up. Some fell on rock, and when it came up it withered for want of moisture. Some fell among briars, and the briars grew up with it and choked it. And some fell into good soil, and when it came up it produced a hundredfold crop. Then he cried out: Let him hear who has ears to hear with. His disciples asked him what this parable meant. He replied: You have been

mysterium regni Dei, ceteris autem in parabolis: ut videntes non videant, et audientes non intelligant. Est autem haec parabola: Semen est verbum Dei. Qui autem secus viam, hi sunt qui audiunt: deinde venit diabolus, et tollit verbum de corde eorum, ne credentes salvi fiant. Nam qui supra petram: qui cum audierint, cum gaudio suscipiunt verbum: et hi radices non habent: qui ad tempus credunt, et in tempore tentationis recedunt. Quod autem in spinas cecidit: hi sunt, qui audierunt, et a sollicitudinibus, et divitiis, et voluptatibus vitae euntes, suffocantur, et non referunt fructum. Quod autem in bonam terram: hi sunt, qui in corde bono et optimo audientes verbum retinent, et fructum afferunt in patientia. ℟. Laus tibi, Christe.

Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Ps. 16, 5, 6–7.* Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea: inclina aurem tuam, et exaudi verba mea: mirifica misericordias tuas, qui salvos facis sperantes in te, Domine.

given understanding of the mysteries of the kingdom of heaven; but they are put in parables for the others, so that they may look without seeing and hear without understanding. The parable is this. The seed is the Word of God. Those by the wayside are men who have heard, but then the devil comes and takes away the Word out of their hearts, to prevent them from being saved by believing. Those on the rock are men who, when they have heard the Word, welcome it with joy, but as they have no root, they believe only for a while, and in time of trial fall away. The seed that fell among briars stands for those who have heard, but continue their usual way of life and are choked by the cares, riches and pleasures of life, and their fruit does not ripen. But the seed sown in good soil stands for those who hear the Word with a good and upright heart, and hold it fast, and bear fruit through their constancy. ℟. Praise to thee, O Christ.

The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory. *Ps. 16, 5, 6–7.* Keep my feet on thy paths, that my feet may not stumble; listen to my prayer and hear me; show the wonders of thy mercy, Lord, who keepest safe those that trust in thee.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by thy mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Oblatum tibi, Domine, sacrificium vivificet nos semper, et muniat. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Sanctissima Trinitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.

℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

May the sacrifice we offer thee, Lord, ever give us life and strength: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord, not in the singleness of one person, but in the one substance of the Trinity. For whatever through thy revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference; so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty: which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

Sacerdos prosequitur Missam:

Communio. *Ps. 42, 4.* Introibo ad altare Dei, ad Deum qui laetificat juventutem meam.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. Postcommunio

Supplices te rogamus, omnipotens Deus: ut, quos tuis reficis sacramentis, tibi etiam placitis moribus dignanter deservire concedas. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:
C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)*

The priest continues the Mass:

Communion. *Ps. 42, 4.* I shall go up to the altar of God, to God who gives joy to my youth.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. Postcommunion

We humbly ask thee, almighty God, that they who are restored by thy sacraments, may please thee by living worthily in thy service: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:
C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:
C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of

Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
℟. Deo gratias.

DOMINICA IN QUINQUAGESIMA

Introitus *Ps. 30, 3–4*

Esto mihi in Deum protectorem, et in locum refugii, ut salvum me facias: quoniam firmamentum meum, et refugium meum es tu: et propter nomen tuum dux mihi eris, et enutries me. *Ps. ibid., 2.* In te, Domine, speravi, non confundar in aeternum: in justitia tua libera me, et eripe me. ℣. Gloria Patri. Esto mihi.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Preces nostras, quaesumus, Domine, clementer exaudi: atque a peccatorum vinculis absolutos, ab omni nos adversitate custodi. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Corinthios. *1 Cor. 13, 1–13*

Fratres: Si linguis hominum loquar, et Angelorum, caritatem autem non habeam, factus sum velut aes sonans, aut cymbalum tinniens. Et si habuero prophetiam, et noverim mysteria omnia, et omnem scientiam: et si habuero omnem fidem, ita ut montes transferam, caritatem autem non habuero, nihil sum. Et si distribuero in cibos pauperum omnes facultates meas, et si tradidero corpus meum, ita ut ardeam, caritatem autem non habuero, nihil mihi prodest. Caritas patiens est, benigna est: Caritas non aemulatur, non agit perperam, non inflatur, non est ambitiosa, non quaerit quae sua sunt, non irritatur, non cogitat malum, non gaudet super iniquitate, congaudet autem veritati: omnia suffert, omnia credit, omnia sperat, omnia sustinet. Caritas numquam excidit: sive prophetiae evacuabuntur, sive linguae

blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.
℟. Thanks be to God.

QUINQUAGESIMA SUNDAY

Introit *Ps. 30, 3–4*

Be thou, God, my protector and my place of refuge, that I may be safe, for thou art my rock and my refuge; and for thy name's sake guide me and feed me. *Ps. ibid., 2.* In thee, Lord, I have hoped, I shall not be put to shame; in thy love for right, release me and set me free. ℣. Glory be to the Father. Be thou.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

We beg thee, Lord, graciously to hear our prayers, to free us from our sins and shield us from all harm: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever.
℟. Amen.

Epistle of blessed Paul the Apostle to the Corinthians. *1 Cor. 13, 1–13*

Brethren: I may speak every language used by man or angel, but if I have not the gift of charity, I am nothing more than a blaring trumpet or a tinkling cymbal. I may have such gifts of prophecy that I know all mysteries and all that can be known, and I may have such perfect faith that I can move mountains, but if I have not charity, I am nothing. I may give away all my property to feed the poor and surrender my body to be burned, but if I have not charity, it is all worthless. Charity is patient, charity is kind, charity is not jealous. She is unassuming, she is not puffed up; she does nothing base, she does not pursue her own interests; she is not quick to anger, she does not remember an injury; she takes no delight in wickedness, but finds her joy in true virtue. She is long-suffering, she has faith, she hopes, she endures to the end.

cessabunt, sive scientia destruetur. Ex parte enim cognoscimus, et ex parte prophetamus. Cum autem venerit quod perfectum est, evacuabitur quod ex parte est. Cum essem parvulus, loquebar ut parvulus, sapiebam ut parvulus, cogitabam ut parvulus. Quando autem factus sum vir, evacuavi quae erant parvuli. Videmus nunc per speculum in aenigmate: tunc autem facie ad faciem. Nunc cognosco ex parte: tunc autem cognoscam sicut et cognitus sum. Nunc autem manent fides, spes, caritas, tria haec: major autem horum est caritas. ℟. Deo gratias.

Graduale. *Ps. 76, 15, 16.* Tu es Deus qui facis mirabilia solus: notam fecisti in gentibus virtutem tuam. ℣. Liberasti in brachio tuo populum tuum, filios Israel, et Joseph.

Tractus. *Ps. 99, 1–2.* Jubilate Deo, omnis terra: servite Domino in laetitia. ℣. Intrate in conspectu ejus in exsultatione: scitote, quod Dominus ipse est Deus. ℣. Ipse fecit nos, et non ipsi nos: nos autem populus ejus, et oves pascuae ejus.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Jube, Domine, benedicere.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

C. Sequentia ✠ sancti Evangelii secundum Lucam.

℟. Gloria tibi, Domine.

Luc. 18, 31–43

In illo tempore: Assumpsit Jesus duodecim, et ait illis: Ecce ascendimus Jerosolymam, et consummabuntur omnia, quae scripta sunt per prophetas de Filio hominis. Tradetur enim Gentibus, et illudetur, et flagellabitur, et conspuetur: et postquam flagellaverint, occident eum, et tertia die resurget. Et ipsi nihil horum intellexerunt, et erat verbum istud absconditum ab eis, et non intelligebant quae dicebantur. Factum est autem, cum appropinquaret Jericho, caecus quidam sedebat secus viam, mendicans.

Charity never falls into disuse. Have you gifts of prophecy? They will come to an end. Have you the gift of languages? It will pass away. Have you the gift of knowledge? That too will lose its value. For our knowledge is less than perfect, and our gifts of prophecy are less than perfect; and when that which is perfect arrives, all that is less than perfect will come to an end. Even so, when I was a child, I spoke as a child, I thought as a child, I reasoned as a child; but now that I am a man, I have no further use for my childhood ways. In this world we see a vague reflection in a mirror; but hereafter we shall see face to face. In this world I know less than perfectly; hereafter I shall know just as I am known. In this world there are three gifts which endure: faith, hope and charity; and the greatest of the three is charity. ℟. Thanks be to God.

Gradual. *Ps. 76, 15, 16.* Thou art God who alone dost work wonders, thou hast made known thy power among the gentiles. ℣. Thou with thy arm hast redeemed thy people, the sons of Israel and Joseph.

Tract. *Ps. 99, 1–2.* Let all the earth rejoice in the Lord; serve the Lord in gladness. ℣. Stand in his presence with exultation; know that the Lord is God himself. ℣. We did not make ourselves, but it was he who made us; we are his people and the sheep of his pastures.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Pray, Lord, a blessing.

May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:

C. The Lord be with you. ℟. And with you also.

C. A passage from ✠ the holy Gospel according to Luke.

℟. Glory to thee, O Lord.

Luke 18, 31–43

At that time: Jesus took the Twelve aside, and said to them: We are going up to Jerusalem and everything that has been written by the prophets about the Son of Man will be fulfilled. He will be handed over to the Gentiles, reviled, ill-treated and spat upon; and they will scourge him and put him to death, and on the third day he will rise again. But they understood nothing of all this; the sense of his words remained hidden from them, and they did not understand what he meant. As he came near to Jericho,

Et cum audiret turbam praetereuntem, interrogabat quid hoc esset. Dixerunt autem ei, quod Jesus Nazarenus transiret. Et clamavit, dicens: Jesu, fili David, miserere mei. Et qui praeibant, increpabant eum ut taceret. Ipse vero multo magis clamabat: Fili David, miserere mei. Stans autem Jesus, jussit illum adduci ad se. Et cum appropinquasset, interrogavit illum, dicens: Quid tibi vis faciam? At illi dixit: Domine, ut videam. Et Jesus dixit illi: Respice, fides tua te salvum fecit. Et confestim vidit, et sequebatur illum, magnificans Deum. Et omnis plebs ut vidit, dedit laudem Deo. ℟. Laus tibi, Christe.

Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Ps. 118, 12–13.* Benedictus es, Domine, doce me justificationes tuas: in labiis meis pronuntiavi omnia judicia oris tui.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:
Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus,

a blind man was sitting by the roadside begging. When he heard the crowd passing by, he asked what was going on, and was told that Jesus of Nazareth was passing by. So he shouted out: Jesus, son of David, have pity on me. Those who were walking in front told him sharply to keep quiet. But he cried out still more loudly: Son of David, have pity on me. Jesus stood still and ordered him to be brought to him. When the man came near, Jesus asked him: What would you like me to do for you? The man said: Lord, let me have my sight. Jesus said to him: Receive your sight; your faith has saved you. Immediately he recovered his sight, and he followed Jesus, giving glory to God. And all the people who saw this praised God. ℟. Praise to thee, O Christ.

The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory. *Ps. 118, 12–13.* Blessed be thou, Lord, teach me thy right laws; with my lips I have uttered all the judgements of thy mouth.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as

sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat

well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it

ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Haec hostia, Domine, quaesumus, emundet nostra delicta: et ad sacrificium celebrandum, subditorum tibi corpora, mentesque sanctificet. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Sanctissima Trinitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. *Ps. 77, 29–30.* Manducaverunt et saturati sunt nimis, et desiderium eorum attulit eis Dominus: non sunt fraudati a desiderio suo.

may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

We beg thee, Lord, that this offering may cleanse us from our sins and sanctify thy servants, in body and soul, for the celebration of this sacrifice: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord, not in the singleness of one person, but in the one substance of the Trinity. For whatever through thy revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference; so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. *Ps. 77, 29–30.* They ate and were filled in abundance, and all that they asked the Lord brought them; they were not cheated of their desires.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Postcommunio**

Quaesumus, omnipotens Deus: ut, qui caelestia alimenta percepimus, per haec contra omnia adversa muniamur. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:
C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
℟. Deo gratias.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Postcommunion**

We beseech thee, almighty God, that by receiving this heavenly food, we may be strengthened against all harm: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:
C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:
C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.
℟. Thanks be to God.

DOMINICA PRIMA IN QUADRAGESIMA

Introitus *Ps. 90, 15, 16*

Invocabit me, et ego exaudiam eum: eripiam eum, et glorificabo eum: longitudine dierum adimplebo eum. *Ps. ibid., 1.* Qui habitat in adjutorio Altissimi, in protectione Dei caeli commorabitur. ℣. Gloria Patri. Invocabit.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Deus, qui Ecclesiam tuam annua quadragesimali observatione purificas: praesta familiae tuae; ut, quod a te obtinere abstinendo nititur, hoc bonis operibus exsequatur. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Corinthios. *2 Cor. 6, 1–10*

Fratres: Exhortamur vos, ne in vacuum gratiam Dei recipiatis. Ait enim: Tempore accepto exaudivi te, et in die salutis adjuvi te. Ecce nunc tempus acceptabile, ecce nunc dies salutis. Nemini dantes ullam offensionem, ut non vituperetur ministerium nostrum: sed in omnibus exhibeamus nosmetipsos sicut Dei ministros in multa patientia, in tribulationibus, in necessitatibus, in angustiis, in plagis, in carceribus, in seditionibus, in laboribus, in vigiliis, in jejuniis, in castitate, in scientia, in longanimitate, in suavitate, in Spiritu Sancto, in caritate non ficta, in verbo veritatis, in virtute Dei, per arma justitiae a dextris et a sinistris: per gloriam et ignobilitatem: per infamiam et bonam famam: ut seductores, et veraces: sicut qui ignoti, et cogniti: quasi morientes, et ecce vivimus: ut castigati, et non mortificati: quasi tristes, semper autem gaudentes: sicut egentes, multos autem

FIRST SUNDAY IN LENT

Introit *Ps. 90, 15, 16*

He shall cry to me and I will hear him; I will deliver him and will glorify him; I will fill him with length of days. *Ps. ibid., 1.* He that dwelleth in the help of the Highest shall abide in the protection of the God of heaven. ℣. Glory be to the Father. He shall cry.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

O God, who dost purify thy Church by the annual observance of Lent, grant thy children that what they seek from thee in their self-denial may be fulfilled in their good works: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee, in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to the Corinthians. *2 Cor. 6, 1–10*

Brethren: We beg of you, do not waste the grace which you have received from God. At a time of grace, he says, I shall hear you; and on the day of salvation I shall help you. But now is the time of grace, now is the day of salvation. As for ourselves, we give no one cause for offence, in order that our ministry may not be brought into disrepute. We prove ourselves God's true ministers by steadfast endurance in every circumstance: in sufferings, privations, anxieties; under blows, in prisons, in riots; in weariness, in night watches, in fasting; we prove ourselves by our purity, knowledge, patience, forgiveness, by our spirit of holiness and unfeigned charity, by preaching the truth, by revealing God's power, by wearing the armour of justice to right and to left; and all this, whether we are held in honour or dishonour, whether blamed or praised. We are accused of misleading, when we tell

locupletantes: tamquam nihil habentes, et omnia possidentes. ℟. Deo gratias.

Graduale. *Ps. 90, 11–12.* Angelis suis Deus mandavit de te, ut custodiant te in omnibus viis tuis. ℣. In manibus portabunt te, ne umquam offendas ad lapidem pedem tuum.

Tractus. *Ibid., 1–7, 11–16.* Qui habitat in adjutorio Altissimi, in protectione Dei caeli commorabitur. ℣. Dicet Domino: Susceptor meus es tu, et refugium meum: Deus meus, sperabo in eum. ℣. Quoniam ipse liberavit me de laqueo venantium, et a verbo aspero. ℣. Scapulis suis obumbrabit tibi, et sub pennis ejus sperabis. ℣. Scuto circumdabit te veritas ejus: non timebis a timore nocturno. ℣. A sagitta volante per diem, a negotio perambulante in tenebris, a ruina et daemonio meridiano. ℣. Cadent a latere tuo mille, et decem millia a dextris tuis: tibi autem non appropinquabit. ℣. Quoniam Angelis suis mandavit de te, ut custodiant te in omnibus viis tuis. ℣. In manibus portabunt te, ne umquam offendas ad lapidem pedem tuum. ℣. Super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem. ℣. Quoniam in me speravit, liberabo eum: protegam eum, quoniam cognovit nomen meum. ℣. Invocabit me, et ego exaudiam eum: cum ipso sum in tribulatione. ℣. Eripiam eum, et glorificabo eum: longitudine dierum adimplebo eum, et ostendam illi salutare meum.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Jube, Domine, benedicere.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

C. Sequentia ✠ sancti Evangelii secundum Matthaeum.

℟. Gloria tibi, Domine.

men the truth; we are ignored, and yet well known; we are always just dying, yet somehow surviving; suffering punishment, yet never expiring; we are laden with sorrows, yet always cheerful; we are beggars, we who enrich many; penniless, we who own the world. ℟. Thanks be to God.

Gradual. *Ps. 90, 11–12.* God hath given his angels charge of thee, that they keep thee in all thy ways. ℣. In their hands they shall bear thee, lest perhaps thou knock thy foot against a stone.

Tract. *Ibid., 1–7, 11–16.* He that dwelleth in the help of the Highest, shall abide in the protection of the God of heaven. ℣. He shall say to the Lord: Thou art my protector, and my refuge, my God; I will hope in him. ℣. Because he hath delivered me from the snare of the hunters, and from the sharp word. ℣. With his shoulders shall he overshadow thee, and under his wings thou shalt hope. ℣. With a shield shall his truth compass thee; thou shalt not be afraid of the fear in the night. ℣. Of the arrow flying in the day, of the terror stalking in darkness, of destruction and the midday devil. ℣. A thousand shall fall at thy side and ten thousand on thy right hand, but to thee it shall not approach. ℣. Because he hath given his angels charge of thee, that they keep thee in all thy ways. ℣. In their hands they shall bear thee, lest perhaps thou knock thy foot against a stone. ℣. Upon the asp and the basilisk thou shalt walk, and thou shalt tread upon the lion and the dragon. ℣. Because he hath hoped in me, I will deliver him; I will protect him because he hath known my name. ℣. He shall cry to me and I will hear him; I am with him in his trouble. ℣. I will deliver him and will glorify him; I will fill him with length of days and I will show him my salvation.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Pray, Lord, a blessing.

May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:

C. The Lord be with you. ℟. And with you also.

C. A passage from ✠ the holy Gospel according to Matthew.

℟. Glory to thee, O Lord.

Matth. 4, 1–11

In illo tempore: Ductus est Jesus in desertum a Spiritu, ut tentaretur a diabolo. Et cum jejunasset quadraginta diebus et quadraginta noctibus, postea esuriit. Et accedens tentator, dixit ei: Si Filius Dei es, dic ut lapides isti panes fiant. Qui respondens, dixit: Scriptum est: Non in solo pane vivit homo: sed in omni verbo, quod procedit de ore Dei. Tunc assumpsit eum diabolus in sanctam civitatem, et statuit eum super pinnaculum templi, et dixit ei: Si Filius Dei es, mitte te deorsum. Scriptum est enim: Quia Angelis suis mandavit de te, et in manibus tollent te, ne forte offendas ad lapidem pedem tuum. Ait illi Jesus: Rursum scriptum est: Non tentabis Dominum Deum tuum. Iterum assumpsit eum diabolus in montem excelsum valde: et ostendit ei omnia regna mundi, et gloriam eorum, et dixit ei: Haec omnia tibi dabo, si cadens adoraveris me. Tunc dicit ei Jesus: Vade, Satana: scriptum est enim: Dominum Deum tuum adorabis, et illi soli servies. Tunc reliquit eum diabolus: et ecce Angeli accesserunt, et ministrabant ei. ℟. Laus tibi, Christe.

Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula.Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Matth. 4, 1–11

At that time: Jesus was led by the Spirit out into the desert, to be tempted by the devil. He fasted forty days and forty nights, and at the end, when he was hungry, the tempter came to him and said: If you are God's Son, order these stones to be turned into loaves of bread. But he answered: The Scripture says: Man shall not live on bread alone but on every word that comes from God's mouth. Then the devil took him into the holy city, and stood him on the cornice of the temple and said to him: If you are God's Son, throw yourself down; for the Scripture says: He will give his angels charge of you, they will bear you in their arms lest you dash your foot against a stone. Jesus answered him: The Scripture also says: You shall not put the Lord your God to a test. Again the devil took him up on to a very high mountain, and showed him all the kingdoms of the world and their glory, and said to him: All these I will give you, if you fall down and worship me. Then Jesus said to him: Away from me, Satan! The Scripture says: You shall worship the Lord your God, and serve him alone. Then the devil left him; and behold, angels came and tended him. ℟. Praise to thee, O Christ.

The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertorium. Ps. 90, 4–5. Scapulis suis obumbrabit tibi Dominus, et sub pennis ejus sperabis: scuto circumdabit te veritas ejus.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Offertory. Ps. 90, 4–5. With his shoulders shall the Lord overshadow thee, and under his wings thou shalt hope; with a shield his truth shall compass thee.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine. Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Sacrificium quadragesimalis initii solemniter immolamus, te, Domine, deprecantes: ut, cum epularum restrictione carnalium, a noxiis quoque voluptatibus temperemus. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Quadragesima

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et praemia: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Caeli, caelorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomini Domini. Hosanna in excelsis.

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

We offer thee this first solemn sacrifice at the beginning of Lent and beseech thee, Lord, that while we restrict our food, we may also refrain from harmful pleasures: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface for Lent

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God, who by our fasting dost restrain the passions, raise up the mind, give us virtue and its reward, through Christ our Lord. Through him thy majesty is praised by Angels, adored by Dominations, revered by Powers. The heavens also, the Virtues and the holy Seraphim in exultant harmony proclaim it. Grant, we implore thee, that our voices also may be joined with theirs, in homage and supplication saying:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. *Ps. 90, 4–5.* Scapulis suis obumbrabit tibi Dominus, et sub pennis ejus sperabis: scuto circumdabit te veritas ejus.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. Postcommunio

Qui nos, Domine, sacramenti libatio sancta restauret: et a vetustate purgatos, in mysterii salutaris faciat transire consortium. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:
C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. *Ps. 90, 4–5.* With his shoulders shall the Lord overshadow thee, and under his wings thou shalt hope; with a shield his truth shall compass thee.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. Postcommunion

May the offering of thy holy sacrifice renew our strength, rid us of our old selves and make us share more closely the mystery of salvation: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:
C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:
C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which

erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
℟. Deo gratias.

DOMINICA SECUNDA IN QUADRAGESIMA

Introitus *Ps. 24, 6, 3, 22*

Reminiscere miserationum tuarum, Domine, et misericordiae tuae, quae a saeculo sunt: ne umquam dominentur nobis inimici nostri: libera nos, Deus Israel, ex omnibus angustiis nostris. *Ps. ibid., 1–2.* Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam. ℣. Gloria Patri. Reminiscere.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. Oratio

Deus, qui conspicis omni nos virtute destitui: interius exteriusque custodi; ut ab omnibus adversitatibus muniamur in corpore, et a pravis cogitationibus mundemur in mente. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.
1 Thess. 4, 1–7

Fratres: Rogamus vos, et obsecramus in Domino Jesu: ut, quemadmodum accepistis a nobis, quomodo oporteat vos ambulare et placere Deo, sic et ambuletis, ut abundetis magis.

enlightens every man who comes into the world . He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.
℟. Thanks be to God.

SECOND SUNDAY IN LENT

Introit *Ps. 24, 6, 3, 22*

Remember, Lord, thy mercies and thy loving kindness, that are from of old; let not our enemies get the better of us. Deliver us, God of Israel, out of all our tribulations. *Ps. ibid., 1–2.* To thee, Lord, I have lifted up my soul; my God, in thee is my confidence, I shall not be ashamed. ℣. Glory be to the Father. Remember.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. Prayer

O God, who seest that we are bereft of all strength, guard us without and within, that we may be strengthened against all adversity, and delivered in mind from evil thoughts: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to the Thessalonians.
1 Thess. 4, 1–7

Brethren: We beg and implore you, in the name of the Lord Jesus, to conform your lives even more closely than you already do, to the rules which you received from us to teach

Scitis enim quae praecepta dederim vobis per Dominum Jesum. Haec est enim voluntas Dei, sanctificatio vestra: ut abstineatis vos a fornicatione, ut sciat unusquisque vestrum vas suum possidere in sanctificatione et honore; non in passione desiderii, sicut et Gentes, quae ignorant Deum: et ne quis supergrediatur, neque circumveniat in negotio fratrem suum: quoniam vindex est Dominus de his omnibus, sicut praediximus vobis, et testificati sumus. Non enim vocavit nos Deus immunditiam, sed in sanctificationem: in Christo Jesu Domino nostro. ℟. Deo gratias.

Graduale. *Ps. 24, 17–18.* Tribulationes cordis mei dilatatae sunt: de necessitatibus meis eripe me, Domine. ℣. Vide humilitatem meam, et laborem meum: et dimitte omnia peccata mea.

Tractus. *Ps. 105, 1–4.* Confitemini Domino, quoniam bonus: quoniam in saeculum misericordia ejus. ℣. Quis loquetur potentias Domini: auditas faciet omnes laudes ejus? ℣. Beati qui custodiunt judicium, et faciunt justitiam in omni tempore. ℣. Memento nostri, Domine, in beneplacito populi tui: visita nos in salutari tuo.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Jube, Domine, benedicere.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

C. Sequentia ✠ sancti Evangelii secundum Matthaeum.

℟. Gloria tibi, Domine.

Matth. 17, 1–9

In illo tempore: Assumpsit Jesus Petrum, et Jacobum, et Joannem fratrem ejus, et duxit illos in montem excelsum seorsum: et transfiguratus est ante eos. Et resplenduit facies ejus sicut sol: vestimenta autem ejus facta sunt alba sicut nix. Et ecce apparuerunt illis Moyses et Elias cum eo loquentes. Respondens autem Petrus, dixit ad Jesum: Domine, bonum est nos hic esse: si vis, faciamus hic tria tabernacula, tibi unum, Moysi unum, et Eliae unum. Adhuc eo loquente, ecce nubes lucida obumbravit eos. Et ecce vox de nube, dicens: Hic est Filius meus dilectus, in quo mihi bene complacui: ipsum audite. Et audientes discipuli,

you how you must live in order to please God. You remember the instructions which we gave you from the Lord Jesus: that it is God's will for you, and it is for your sanctification, that you should abstain from unchastity; each of you should know that he is to take a wife for chaste and honourable motives, and not at the prompting of lust as the Gentiles do who do not know God; and no one is to deceive or cheat his brother in this matter. We have told you and warned you already that the Lord is the punisher of all such immoralities. God has called you to a life not of unchastity, but of holiness; in Jesus Christ our Lord. ℟. Thanks be to God.

Gradual. *Ps. 24, 17–18.* The sorrows of my heart are multiplied; free me, Lord, from want. ℣. See my humiliation and my travail and forgive all my sins.

Tract. *Ps. 105, 1–4.* Praise the Lord, for he is good, for his mercy is for ever. ℣. Who shall speak the Lord's powers, make all his praises heard? ℣. Blessed are they who keep his law and do his justice always. ℣. Remember us, Lord, because of thy love for thy people; visit us in time of thy salvation.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Pray, Lord, a blessing.

May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:

C. The Lord be with you. ℟. And with you also.

C. A passage from ✠ the holy Gospel according to Matthew.

℟. Glory to thee, O Lord.

Matth. 17, 1–9

At that time: Jesus took Peter and James and John his brother, and led them up on to a high mountain alone; and he was transfigured before their eyes; and his face shone like the sun, and his clothes were as white as light. Moses and Elias appeared before them, conversing with Jesus. At this Peter cried out to Jesus: Lord, it is good for us to be here. If you wish, I will make three tents here, one for you, one for Moses, and one for Elias. While he was still speaking, there above them was a bright cloud overshadowing them; and a voice came from the cloud: This is my beloved Son, in whom I am well pleased: listen to him.

ceciderunt in faciem suam, et timuerunt valde. Et accessit Jesus, et tetigit eos, dixitque eis: Surgite, et nolite timere. Levantes autem oculos suos, neminem viderunt, nisi solum Jesum. Et descendentibus illis de monte, praecepit eis Jesus, dicens: Nemini dixeritis visionem, donec Filius hominis a mortuis resurgat.

℟. Laus tibi, Christe.

Sacerdos osculatur Evangelium, dicens:

Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

C. Oremus.

Offertorium. *Ps. 118, 47, 48.* Meditabor in mandatis tuis, quae dilexi valde: et levabo manus meas ad mandata tua, quae dilexi.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

When the disciples heard this, they fell on their faces and were very much afraid. But Jesus came near and touched them, and said: Rise up, and do not be afraid. Then they looked up and saw no one but Jesus alone. On their way down from the mountain Jesus laid this charge on them: Do not tell anyone about the vision, until after the Son of Man has risen from the dead.

℟. Praise to thee, O Christ.

The priest kisses the Gospel, saying:

Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:

C. The Lord be with you. ℟. And with you also.

C. Let us pray.

Offertory. *Ps. 118, 47, 48.* I will meditate on thy commandments which I have loved exceedingly, and will lift up my hands to thy commandments which I have loved.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam, te Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Sacrificiis praesentibus, Domine, quaesumus, intende placatus: ut et devotioni nostrae proficiant, et saluti. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Quadragesima

Vere dignum et justum est, aequum et salutare, nos tibi, semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et praemia: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Caeli caelorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. *Ps. 5, 2–4.* Intellige clamorem meum: intende voci orationis meae, Rex meus, et Deus meus: quoniam ad te orabo, Domine.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

Look with favour, Lord, we beg thee, on these offerings now present before thee, that they may further our devotion and salvation: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface for Lent

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God, who by our fasting dost restrain the passions, raise up the mind, give us virtue and its reward, through Christ our Lord. Through him thy majesty is praised by Angels, adored by Dominations, revered by Powers. The heavens also, the Virtues and the holy Seraphim in exultant harmony proclaim it. Grant, we implore thee, that our voices also may be joined with theirs, in homage and supplication saying:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. *Ps. 5, 2–4.* Understand my cry, heed my voice in prayer, my King and my God, for to thee, Lord, shall I pray.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Oremus. **Postcommunio**

Supplices te rogamus, omnipotens Deus: ut, quos tuis reficis sacramentis, tibi etiam placitis moribus dignanter deservire concedas. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:

C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

℟. Deo gratias.

Let us pray. **Postcommunion**

Humbly we beseech thee, almighty God, that all whom thou restorest with thy sacraments, may please thee by living worthily in thy service: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:

C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:

C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.

℟. Thanks be to God.

DOMINICA TERTIA IN QUADRAGESIMA

Introitus *Ps. 24, 15–16*

Oculi mei semper ad Dominum, quia ipse evellet de laqueo pedes meos: respice in me, et miserere mei, quoniam unicus et pauper sum ego. *Ps. ibid., 1–2.* Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam. ℣. Gloria Patri. Oculi.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Quaesumus, omnipotens Deus, vota humilium respice: atque ad defensionem nostram, dexteram tuae majestatis extende. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Ephesios.
Ephes. 5, 1–9

Fratres: Estote imitatores Dei, sicut filii carissimi: et ambulate in dilectione, sicut et Christus dilexit nos, et tradidit semetipsum pro nobis oblationem et hostiam Deo in odorem suavitatis. Fornicatio autem, et omnis immunditia, aut avaritia, nec nominetur in vobis, sicut decet sanctos: aut turpitudo, aut stultiloquium, aut scurrilitas, quae ad rem non pertinet: sed magis gratiarum actio. Hoc enim scitote intelligentes, quod omnis fornicator, aut immundus, aut avarus, quod est idolorum servitus, non habet hereditatem in regno Christi, et Dei. Nemo vos seducat inanibus verbis: propter haec enim venit ira Dei in filios diffidentiae. Nolite ergo effici participes eorum. Eratis enim aliquando tenebrae: nunc autem lux in Domino. Ut filii lucis ambulate: fructus enim lucis est in omni bonitate, et justitia, et veritate.
℟. Deo gratias.

THIRD SUNDAY IN LENT

Introit *Ps. 24, 15–16*

My eyes are always on the Lord, for he will free my feet from the snare; look upon me and have mercy on me, for I am alone and poor. *Ps. ibid., 1–2.* Lord, I have lifted up my soul to thee; my God, in thee is my confidence, I shall not be ashamed. ℣. Glory be to the Father. My eyes.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

We beg thee, almighty God, be mindful of the prayers of thy humble people; and stretch out the right hand of thy majesty in our defence: through our Lord Jesus Christ thy Son, who is God, living and reigning with the in thee unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to the Ephesians.
Ephes. 5, 1–9

Brethren: As you are God's beloved children, you must imitate his ways, and live your lives in a spirit of charity, taking as your model the charity of Christ, who loved us and gave himself to God for our sake as an offering and a sweet-smelling sacrifice. Fornication, impurity of every kind, and dishonest ambitions are things which should not be so much as mentioned among you; it is unbecoming for saints to speak of such things. Ban indecent conversation, buffoonery and worldly chatter; it is not for you to talk that way. You should rather give thanks to God. For be sure of this: no one given to fornication, impurity or dishonesty about money, which is as bad as idolatry, has any stake in the kingdom of Christ and of God. On this point do not let anyone deceive you with empty words. Those are the vices that bring down God's anger on men who live in unbelief. Do not throw in your lot with them. Once you were darkness; but now, thanks to the Lord, you are light, and so you must live your lives as children of the daylight; light as you know generates every sort of goodness, justice and truth.
℟. Thanks be to God.

Graduale. *Ps. 9, 20, 4.* Exsurge, Domine, non praevaleat homo: judicentur gentes in conspectu tuo. ℣. In convertendo inimicum meum retrorsum, infirmabuntur, et peribunt a facie tua.

Tractus. *Ps. 122, 1–3.* Ad te levavi oculos meos, qui habitas in caelis. ℣. Ecce sicut oculi servorum in manibus dominorum suorum. ℣. Et sicut oculi ancillae in manibus dominae suae: ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri. ℣. Miserere nobis, Domine, miserere nobis.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Jube, Domine, benedicere.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

C. Sequentia ✠ sancti Evangelii secundum Lucam.

℟. Gloria tibi, Domine.

Luc. 11, 14–28

In illo tempore: Erat Jesus ejiciens daemonium, et illud erat mutum. Et cum ejecisset daemonium, locutus est mutus, et admiratae sunt turbae. Quidam autem ex eis dixerunt: In Beelzebub principe daemoniorum ejicit daemonia. Et alii tentantes, signum de caelo quaerebant ab eo. Ipse autem ut vidit cogitationes eorum, dixit eis: Omne regnum in seipsum divisum desolabitur, et domus supra domum cadet. Si autem et satanas in seipsum divisus est, quomodo stabit regnum ejus? quia dicitis, in Beelzebub me ejicere daemonia. Si autem ego in Beelzebub ejicio daemonia: filii vestri in quo ejiciunt? Ideo ipsi judices vestri erunt. Porro si in digito Dei ejicio daemonia: profecto pervenit in vos regnum Dei. Cum fortis armatus custodit atrium suum, in pace sunt ea quae possidet. Si autem fortior eo superveniens vicerit eum, universa arma ejus auferet, in quibus confidebat, et spolia ejus distribuet. Qui non est mecum, contra me est: et qui non colligit mecum, dispergit. Cum immundus spiritus exierit de homine, ambulat per loca inaquosa, quaerens requiem: et non inveniens, dicit: Revertar in domum meam, unde exivi. Et cum venerit, invenit eam scopis mundatam, et ornatam. Tunc vadit, et assumit septem alios spiritus secum nequiores se, et ingressi habitant ibi. Et fiunt novissima

Gradual. *Ps. 9, 20, 4.* Arise, Lord, let not men prevail; in thy presence the gentiles shall be judged. ℣. When my enemies turn back, they shall weaken and perish before thy face.

Tract. *Ps. 122, 1–3.* I have lifted up my eyes to thee, who dwellest in the heavens. ℣. Behold, as the eyes of servants are on the hands of their masters. ℣. And as the eyes of the handmaid are on the hands of her mistress, so are our eyes on the Lord our God, till he have mercy on us. ℣. Have mercy on us, Lord, have mercy on us.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Pray, Lord, a blessing.

May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:

C. The Lord be with you. ℟. And with you also.

C. A passage from ✠ the holy Gospel according to Luke.

℟. Glory to thee, O Lord.

Luke 11, 14–28

At that time: Jesus was engaged in the casting out of a devil from a man who was dumb. When the devil went out, the dumb man began to speak. The people were amazed, but some of them said: It is through Beelzebub, the prince of devils, that he drives out devils; and others tried to trap him by asking him for a sign from heaven. Jesus knew what was in their minds and said to them: Every kingdom that is at war with itself goes to ruin, and house falls upon house. If Satan is at war with himself, how will his kingdom last? You say that it is through Beelzebub that I drive out devils. But if I drive out devils by Beelzebub, by whom do your sons drive them out? So let them decide the matter for you. But if it is by the finger of God that I drive out devils, then the kingdom of God is already here among you. When a strong man fully armed guards his castle, his belongings are secure. But when a stronger warrior comes against him and defeats him, he takes away the armour in which the man placed his trust, and shares out the spoils he has taken. He who is not with me is against me; and he who does not gather with me, scatters. When an unclean spirit goes out of a man, it wanders through waterless places, seeking rest; and if it does not find rest, it says: I will

hominis illius pejora prioribus. Factum est autem, cum haec diceret: extollens vocem quaedam mulier de turba, dixit illi: Beatus venter, qui te portavit, et ubera, quae suxisti. At ille dixit: Quinimmo beati, qui audiunt verbum Dei, et custodiunt illud.
℟. Laus tibi, Christe.

Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Offertorium. *Ps. 18, 9, 10, 11, 12.* Justitiae Domini rectae, laetificantes corda, et judicia ejus dulciora super mel et favum: nam et servus tuus custodit ea.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:
Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

return to the home which I left. So it comes and finds it swept and tidy. Then it goes and fetches seven other spirits worse than itself, and they go in and settle there, and the last state of that man is worse than the first. While he was saying all this, a woman in the crowd raised her voice and said to him: Blessed is the womb that bore you, and the breast that suckled you. But Jesus replied: Say rather, blessed are those who hear God's word and keep it!
℟. Praise to thee, O Christ.
The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages, God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory. *Ps. 18, 9, 10, 11, 12.* The justice of the Lord is without bias, making glad our hearts, and his judgements are sweeter than honey and the honeycomb, for thy servant also keepeth them.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they,

dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Haec hostia, Domine, quaesumus, emundet nostra delicta: et ad sacrificium celebrandum, subditorum tibi corpora mentesque sanctificet. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum.
℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Quadragesima

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et praemia: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Caeli caelorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. *Ps. 83, 4–5.* Passer invenit sibi domum, et turtur nidum, ubi reponat pullos suos: altaria tua, Domine virtutum, Rex meus, et Deus meus: beati qui habitant in domo tua, in saeculum saeculi laudabunt te.

whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

We beg thee, Lord, that this offering may cleanse us from our sins and sanctify thy servants, in body and soul, for the celebration of this sacrifice: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever.
℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface for Lent

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God, who by our fasting dost restrain the passions, raise up the mind, give us virtue and its reward, through Christ our Lord. Through him thy majesty is praised by Angels, adored by Dominations, revered by Powers. The heavens also, the Virtues and the holy Seraphim in exultant harmony proclaim it. Grant, we implore thee, that our voices also may be joined with theirs, in homage and supplication saying:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. *Ps. 83, 4–5.* The sparrow has found herself a home and the turtle dove a nest, where she may keep her young: at thine altars, Lord of hosts, my King and my God; blessed are they that dwell in thy house, they shall praise thee for ever and ever.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. Postcommunio

A cunctis nos, quaesumus, Domine, reatibus et periculis propitiatus absolve: quos tanti mysterii tribuis esse participes. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:
C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae iluminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
℟. Deo gratias.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. Postcommunion

We beg thee, Lord, graciously to deliver us from all danger and sin, for thou hast made us sharers in so great a mystery: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:
C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:
C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.
℟. Thanks be to God.

DOMINICA QUARTA IN QUADRAGESIMA

Introitus *Is. 66, 10, 11*

Laetare, Jerusalem: et conventum facite, omnes qui diligitis eam: gaudete cum laetitia, qui in tristitia fuistis: ut exsultetis, et satiemini ab uberibus consolationis vestrae. *Ps. 121, 1.* Laetatus sum in his, quae dicta sunt mihi: in domum Domini ibimus. ℣. Gloria Patri. Laetare.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Concede, quaesumus, omnipotens Deus: ut, qui ex merito nostrae actionis affligimur, tuae gratiae consolatione respiremus. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Galatas *Gal. 4, 22–31*

Fratres: Scriptum est: Quoniam Abraham duos filios habuit: unum de ancilla, et unum de libera. Sed qui de ancilla, secundum carnem natus est: qui autem de libera, per repromissionem: quae sunt per allegoriam dicta. Haec enim sunt duo testamenta: unum quidem in monte Sina, in servitutem generans: quae est Agar: Sina enim mons est in Arabia, qui conjunctus est ei, quae nunc est Jerusalem, et servit cum filiis suis; illa autem, quae sursum est Jerusalem, libera est, quae est mater nostra. Scriptum est enim: Laetare, sterilis, quae non paris: erumpe et clama, quae non parturis: quia multi filii desertae, magis quam ejus, quae habet virum. Nos autem, fratres, secundum Isaac promissionis filii sumus. Sed quomodo tunc is, qui secundum carnem natus fuerat, persequebatur eum, qui secundum spiritum: ita et nunc. Sed quid dicit Scriptura? Ejice ancillam et filium ejus: non enim heres erit filius ancillae cum filio liberae. Itaque, fratres,

FOURTH SUNDAY IN LENT

Introit *Is. 66, 10, 11*

Rejoice Jerusalem, and all you that love her gather together; rejoice with her in gladness, you who were in mourning, that you may exult and be filled at the breast of consolation. *Ps. 121, 1.* I rejoiced at what was said to me, we shall go into the house of the Lord. ℣. Glory be to the Father. Rejoice.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

Grant, we beseech thee, almighty God, that we who are cast down by the malice of our deeds, may be revived by the comfort of thy grace: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to the Galatians. *Gal. 4, 22–31*

Brethren: It is written that Abraham had two sons, one the child of a slave-girl, and the other of a free woman. The one born of the slave-girl was born in the course of nature, but the one born of the free woman was born in fulfilment of the promise. This story is an allegory. The two women stand for two covenants: the one covenant, which is from Mount Sinai and bears children to be slaves, is represented by Agar. Sinai is a mountain in Arabia and corresponds to the present Jerusalem, which is in slavery along with her children. But the heavenly Jerusalem is a free woman, and she is our mother. For the Scripture says: Let the childless woman who has not borne, rejoice; let her who has not felt the pangs cry out and shout for joy; for the children of the desolate woman are more numerous than those of the one who has a husband. You, brethren, correspond to Isaac, and are children of the promise. But just as of old the child born in the course of

non sumus ancillae filii, sed liberae: qua libertate Christus nos liberavit.
℟. Deo gratias.

Graduale. *Ps. 121, 1, 7.* Laetatus sum in his, quae dicta sunt mihi: in domum Domini ibimus. ℣. Fiat pax in virtute tua: et abundantia in turribus tuis.

Tractus. *Ps. 124, 1–2.* Qui confidunt in Domino, sicut mons Sion: non commovebitur in aeternum, qui habitat in Jerusalem. ℣. Montes in circuitu ejus: et Dominus in circuitu populi sui, ex hoc nunc et usque in saeculum.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 6, 1–15

In illo tempore: Abiit Jesus trans mare Galilaeae, quod est Tiberiadis: et sequebatur eum multitudo magna, quia videbant signa, quae faciebat super his qui infirmabantur. Subiit ergo in montem Jesus: et ibi sedebat cum discipulis suis. Erat autem proximum Pascha, dies festus Judaeorum. Cum sublevasset ergo oculos Jesus, et vidisset quia multitudo maxima venit ad eum, dixit ad Philippum: Unde ememus panes, ut manducent hi? Hoc autem dicebat tentans eum: ipse enim sciebat quid esset facturus. Respondit ei Philippus: Ducentorum denariorum panes non sufficiunt eis, ut unusquisque modicum quid accipiat. Dicit ei unus ex discipulis ejus, Andreas frater Simonis Petri: Est puer unus hic, qui habet quinque panes hordeaceos et duos pisces: sed haec quid sunt inter tantos? Dixit ergo Jesus: Facite homines discumbere. Erat autem foenum multum in loco. Discubuerunt ergo viri, numero quasi quinque millia. Accepit ergo Jesus panes, et cum gratias egisset, distribuit discumbentibus: similiter et ex piscibus

nature persecuted the child born according to the spirit, so also now. But what does the Scripture say? It says: Cast out the slave-girl and her son, for the son of a slave-girl shall not share the inheritance of the son of the free woman. So then, brethren, we are not children of the slave-girl, but of the free woman. Christ has set us free in order that we may enjoy our freedom.
℟. Thanks be to God.

Gradual. *Ps. 121, 1, 7.* I rejoiced at what was said to me, we shall go into the house of the Lord. ℣. Let there be peace in thy strength and abundance in thy towers.

Tract. *Ps. 124, 1–2.* They that trust in the Lord are as Mount Sion; he that dwelleth in Jerusalem shall not be moved for ever. ℣. Round about it are mountains, and the Lord is round about his people, henceforth and for ever.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 6, 1–15

At that time: Jesus went across the sea of Galilee (or Tiberias), and a large crowd went after him, because they had seen the miracles that he was doing for the sick. Jesus went up on to the hills, and sat down there with his disciples. It was shortly before the Jewish feast of the Pasch. Looking up, Jesus saw that a large crowd was coming towards him, and he asked Philip: How are we to buy bread, so that these people can eat? This was said to test Philip, because he himself knew what he would do. Philip replied: Two hundred silver pieces would not buy enough bread for everyone to have even a little. Then one of his disciples, Andrew, the brother of Simon Peter, said to him: There is a little boy here who has five barley loaves and two small fish; but what is that among so many? Jesus then gave word to make the people sit down. There was plenty of grass there, and the men sat down, about five thousand of them. Jesus took the loaves, and after giving thanks, distributed them to the guests. He did the same

quantum volebant. Ut autem impleti sunt, dixit discipulis suis: Colligite quae superaverunt fragmenta, ne pereant. Collegerunt ergo, et impleverunt duodecim cophinos fragmentorum ex quinque panibus hordeaceis, quae superfuerunt his qui manducaverant. Illi ergo homines cum vidissent quod Jesus fecerat signum, dicebant: Quia hic est vere Propheta, qui venturus est in mundum. Jesus ergo, cum cognovisset quia venturi essent ut raperent eum, et facerent eum regem, fugit iterum in montem ipse solus.

℟. Laus tibi, Christe.

Sacerdos osculatur Evangelium, dicens:

Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

C. Oremus.

Offertorium. *Ps. 134, 3, 6.* Laudate Dominum, quia benignus est: psallite nomini ejus, quoniam suavis est: omnia quaecumque voluit, fecit in caelo et in terra.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

with the fish, and gave them as much as they wished. When they had eaten their fill, he said to his disciples: Gather up the pieces that remain over, so that nothing will be wasted. They gathered them up and loaded twelve baskets with the pieces left over from the five loaves of barley bread after the meal. When the people saw the miracle that he had done, they declared: This is in truth the prophet who was to come into the world. Jesus perceived that they were intending to come and seize him to make him king, and went back up into the hills away by himself.

℟. Praise to thee, O Christ.

The priest kisses the Gospel, saying:

Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:

C. The Lord be with you. ℟. And with you also.

C. Let us pray.

Offertory. *Ps. 134, 3, 6.* Praise the Lord, for he is good, sing to his name, for he is gracious; all things whatsoever he would, he hath done in heaven and in earth.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may

dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Sacrificiis praesentibus, Domine, quaesumus, intende placatus: ut et devotioni nostrae proficiant, et saluti. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostra.
℟. Dignum et justum est.

Praefatio de Quadragesima

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et praemia: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Caeli caelorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. *Ps. 121, 3–4.* Jerusalem, quae aedificatur ut civitas, cujus participatio ejus in idipsum: illuc enim ascenderunt tribus, tribus Domini, ad confitendum nomini tuo, Domine.

Deinde osculatur Altare et dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.

℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

Look with favour, Lord, we beg thee, on these offerings now present before thee, that they may further our devotion and salvation: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface for Lent

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God, who by our fasting dost restrain the passions, raise up the mind, give us virtue and its reward, through Christ our Lord. Through him thy majesty is praised by Angels, adored by Dominations, revered by Powers. The heavens also, the Virtues and the holy Seraphim in exultant harmony proclaim it. Grant, we implore thee, that our voices also may be joined with theirs, in homage and supplication saying:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. *Ps. 121, 3–4.* Jerusalem, built as a city which is bound firmly together, for the people went up to it, the people of the Lord, to confess, Lord, to thy name.

He kisses the altar and says:

C. The Lord be with you. ℟. And with you also.

Oremus. Postcommunio

Da nobis, quaesumus, misericors Deus: ut sancta tua, quibus incessanter explemur, sinceris tractemus obsequiis, et fideli semper mente sumamus. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:

C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
℟. Deo gratias.

Let us pray. Postcommunion

Grant, we beseech thee, merciful God, that as we constantly enjoy the fullness of thy holy gifts, we may handle them with due reverence, and receive them with true belief: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:

C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:

C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.
℟. Thanks be to God.

Introitus *Ps. 42, 1–2*

Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso eripe me: quia tu es Deus meus et fortitudo mea. *Ps. ibid., 3.* Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua. Judica me.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Quaesumus, omnipotens Deus, familiam tuam propitius respice: ut, te largiente, regatur in corpore; et, te servante, custodiatur in mente. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Hebraeos. *Hebr. 9, 11–15*

Fratres: Christus assistens pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est, non hujus creationis: neque per sanguinem hircorum aut vitulorum, sed per proprium sanguinem introivit semel in Sancta, aeterna redemptione inventa. Si enim sanguis hircorum et taurorum, et cinis vitulae aspersus, inquinatos sanctificat ad emundationem carnis: quanto magis sanguis Christi, qui per Spiritum Sanctum semetipsum obtulit immaculatum Deo, emundabit conscientiam nostram ab operibus mortuis, ad serviendum Deo viventi? Et ideo novi testamenti mediator est: ut morte intercedente, in redemptionem earum praevaricationum, quae erant sub priori testamento, repromissionem accipiant, qui vocati sunt aeternae hereditatis, in Christo Jesu Domino nostro.
℟. Deo gratias.

Introit *Ps. 42, 1–2*

Judge me, O God, and defend my cause against an unholy nation; from the unjust and deceitful deliver me, for thou art my God and my strength. *Ps. ibid., 3.* Send forth thy light and thy truth; may they guide and lead me to thy holy hill and to the place where thou dwellest. Judge me.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

We beg thee, almighty God, look favourably on thy people, that thy goodness and care may rule and protect them in body and soul: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to the Hebrews. *Heb. 9, 11–15*

Brethren: Christ has appeared as High Priest, to gain for us blessings in the future. His is a greater and more perfect Tabernacle, not made by human hands and not part of this creation; and the blood which he offers is not the blood of goats or calves, but his own; with this he has entered once and for all into the Sanctuary, and has gained for us a redemption that is eternal. For if the blood of goats and bulls, or the ash of a heifer, when sprinkled on those who are ceremonially defiled, sanctifies and purifies the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself as an unblemished victim to God, purify our consciences of deeds of death, and fit us to serve the living God. So then Christ is the Mediator of a new covenant. His death took place to make amends for the transgressions committed under the former covenant, so that those who have been called may enter into the eternal inheritance that has been promised them: in Jesus Christ our Lord.
℟. Thanks be to God.

Graduale. *Ps. 142, 9, 10.* Eripe me, Domine, de inimicis meis: doce me facere voluntatem tuam. ℣. *Ps. 17, 48–49.* Liberator meus, Domine, de gentibus iracundis: ab insurgentibus in me exaltabis me: a viro iniquo eripies me.

Tractus. *Ps. 128, 1–4.* Saepe expugnaverunt me a juventute mea. ℣. Dicat nunc Israel: saepe expugnaverunt me a juventute mea. ℣. Etenim non potuerunt mihi: supra dorsum meum fabricaverunt peccatores. ℣. Prolongaverunt iniquitates suas: Dominus justus concidit cervices peccatorum.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 8, 46–59

In illo tempore: Dicebat Jesus turbis Judaeorum: Quis ex vobis arguet me de peccato? Si veritatem dico vobis, quare non creditis mihi? Qui ex Deo est, verba Dei audit. Propterea vos non auditis, quia ex Deo non estis. Responderunt ergo Judaei, et dixerunt ei: Nonne bene dicimus nos, quia Samaritanus es tu, et daemonium habes? Respondit Jesus: Ego daemonium non habeo, sed honorifico Patrem meum, et vos inhonorastis me. Ego autem non quaero gloriam meam: est qui quaerat et judicet. Amen, amen dico vobis: si quis sermonem meum servaverit, mortem non videbit in aeternum. Dixerunt ergo Judaei: Nunc cognovimus quia daemonium habes. Abraham mortuus est, et prophetae: et tu dicis: Si quis sermonem meum servaverit, non gustabit mortem in aeternum. Numquid tu major est patre nostro Abraham, qui mortuus est? et prophetae mortui sunt. Quem teipsum facis? Respondit Jesus: Si ego glorifico meipsum, gloria mea nihil est: est Pater meus, qui glorificat me, quem vos dicitis quia Deus vester est, et non cognovistis eum: ego autem novi eum: et si dixero quia non scio eum, ero similis vobis, mendax. Sed scio eum, et

Gradual. *Ps. 142, 9, 10.* Deliver me, Lord, from mine enemies, teach me to do thy will. ℣. *Ps. 17, 48–49.* Thou art my deliverer, Lord, from fierce enemies; thou wilt exalt me above mine adversaries, from the wicked man thou wilt deliver me.

Tract. *Ps. 128, 1–4.* From my youth they have often assailed me. ℣. Let Israel say it now: from my youth they have often assailed me. ℣. But they have not prevailed against me; sinners have ploughed upon my back. ℣. They have prolonged their iniquities; a just Lord breaks the necks of sinners.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 8, 46–59

At that time: Jesus said to the Jewish crowds: Which of you can show me guilty of sin? If I speak truth, why do you not believe me? He who is a child of God obeys God's words. It is because you are not his children that you do not obey. The Jews then said to him: Are we not right in saying that you are a Samaritan and possessed? Jesus answered: I am not possessed. I am seeking my Father's honour, while you insult me for it. However, I do not seek my own glory; there is one who seeks it, and he is judge. I tell you truly, if anyone keeps my word, he will never see death. The Jews said to him: Now we are certain that you are possessed. Abraham died, and so did the prophets; and yet you say, If anyone keeps my word, he will never taste death. Are you then greater than our father Abraham who died, and greater than the prophets who also died? Who are you claiming to be? Jesus answered: If I glorify myself, my glory is nothing. It is my Father who glorifies me, he whom you call your God, though you do not know him. But I do know him, and if ever I say that I do not know him, I shall be a deceiver like you; but I do

sermonem ejus servo. Abraham pater vester exsultavit, ut videret diem meum: vidit, et gavisus est. Dixerunt ergo Judaei ad eum: Quinquaginta annos nondum habes, et Abraham vidisti? Dixit eis Jesus: Amen, amen dico vobis, antequam Abraham fieret, ego sum. Tulerunt ergo lapides, ut jacerent in eum: Jesus autem abscondit se, et exivit de templo.

℟. Laus tibi, Christe.

Sacerdos osculatur Evangelium, dicens:

Per evangelica dicta deleantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

C. Oremus.

Offertorium. *Ps. 118, 17, 107.* Confitebor tibi, Domine, in toto corde meo: retribue servo tuo: vivam, et custodiam sermones tuos: vivifica me secundum verbum tuum, Domine.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

know him, and I keep his word. Your father Abraham rejoiced to think that he would see my day; he saw it, and was glad. The Jews said to him: You are not yet fifty years old, and you have seen Abraham? Jesus answered them: I tell you truly, before Abraham was, I am. Then they picked up stones to hurl at him; but Jesus hid himself, and went out of the temple.

℟. Praise to thee, O Christ.

The priest kisses the Gospel, saying:

Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:

C. The Lord be with you. ℟. And with you also.

C. Let us pray.

Offertory. *Ps. 118, 17, 107.* To thee, Lord, I shall confess with all my heart; reward thy servant. I shall live and shall keep thy commands; quicken me, Lord, according to thy word.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Sacerdos dicit:* Amen.

Secreta

Haec munera, quaesumus, Domine, et vincula nostrae pravitatis absolvant, et tuae nobis misericordiae dona concilient. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Sancta Cruce

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui salutem humani generis in ligno Crucis constituisti: ut unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Caeli caelorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur supplici confessione dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. *1 Cor. 11, 24, 25.* Hoc corpus, quod pro vobis tradetur: hic calix novi testamenti est in meo sanguine, dicit Dominus: hoc facite, quotiescumque sumitis, in meam commemorationem.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.

℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

May these gifts, we beg thee, Lord, loose the bonds of our wickedness and gain for us the gift of thy mercy: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface of the Holy Cross

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God, who didst win salvation for the human race on the tree of the Cross; that from the tree which brought death, life might spring again, and Satan who conquered through the tree, on the tree also might be conquered, through Christ our Lord. Through him thy majesty is praised by Angels, adored by Dominations, revered by Powers. The heavens also, the Virtues and the holy Seraphim in exultant harmony proclaim it. Grant, we implore thee, that our voices also may be joined with theirs, in homage and supplication saying:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. *1 Cor. 11, 24. 25.* This is my Body, which is to be offered for you; this is the cup of the New Covenant, made with my Blood, says the Lord. Whenever you receive them, do so to honour my memory.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. Postcommunio

Adesto nobis, Domine Deus noster: et quos tuis mysteriis recreasti, perpetuis defende subsidiis. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:
C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Sacerdos in cornu Evangelii, dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 1, 1–14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(Genuflectit dicens)* Et Verbum caro factum est, *(et surgens prosequitur)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
℟. Deo gratias.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. Postcommunion

Stand by us, Lord our God, and as we are revived by thy mysteries, so defend us with thy constant help: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring forgiveness to me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:
C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

The priest goes to the Gospel corner, and says:
C. The Lord be with you. ℟. And with you also.
C. ✠ The beginning of the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 1, 1–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. *(He genuflects, saying)* And the Word became flesh, *(and rising continues)* and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.
℟. Thanks be to God.

DOMINICA II PASSIONIS SEU IN PALMIS

DE SOLEMNI PALMARUM PROCESSIONE IN HONOREM CHRISTI REGIS

DE BENEDICTIONE RAMORUM

Hora competenti, omissa aspersione aquae, proceditur ad benedicendum ramos palmarum. Color paramentorum est rubeus.
Rami parentur super abacum, tobalea alba coopertum, et positum in opportuniore loco presbyterii, ita tamen ut maneat in conspectu populi. Celebrans, cum ministris sacris, facta Altari debita reverentia, sistit retro abacum, versus populum. Interim vero cantatur sequens antiphona.

Antiphona. *Matth. 21, 9.* Hosanna filio David: benedictus qui venit in nomine Domini. Rex Israel: Hosanna in excelsis.

Deinde celebrans benedicit ramos.
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. Oratio

Bene ✠ dic, quaesumus, Domine, hos palmarum (*seu* olivarum *aut* aliarum arborum) ramos: et praesta: ut, quod populus tuus in tui venerationem hodierno die corporaliter agit, hoc spiritualiter summa devotione perficiat, de hoste victoriam reportando et opus misericordiae summopere diligendo. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Tunc celebrans ter aspergit ramos. Deinde ponit incensum in thuribulum, et ter adolet ramos benedictos.

DE DISTRIBUTIONE RAMORUM

Celebrans, stans in predella Altaris, versus populum, dat ramos benedictos omnibus per ordinem. Cantantur sequentes antiphonae et psalmi.

Antiphona 1. Pueri Hebraeorum, portantes ramos olivarum, obviaverunt Domino, clamentes et dicentes: Hosanna in excelsis.

THE SECOND SUNDAY OF PASSIONTIDE OR PALM SUNDAY

THE SOLEMN PROCESSION OF PALMS IN HONOUR OF CHRIST THE KING

THE BLESSING OF THE PALMS

The ceremony begins at the appointed hour with the blessing of the palms; there is no Asperges. Red vestments are worn. The palms should be ready on a table covered with a white cloth, in a convenient place in the sanctuary and where the people can see. After making the usual reverence at the altar, the celebrant, with the sacred ministers, stands behind the table facing the people, whilst the following antiphon is sung.

Antiphon. *Matth. 21, 9.* Hosanna to the Son of David; blessed is he who comes in the name of the Lord. King of Israel: Hosanna in the highest.

Then the celebrant blesses the palms.
C. The Lord be with you. ℟. And with you also.

Let us pray. Prayer

Bless, ✠ we beg thee, Lord, these branches of palm (*or* olive *or* other trees) and grant that as thy people make this outward gesture today in thine honour, they may, with deep devotion, achieve its inward perfection by victory over the enemy and a supreme love of the work of thy saving mercy: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

The celebrant sprinkles the palms three times with holy water. Then, putting incense into the thurible, he incenses the palms.

THE DISTRIBUTION OF THE PALMS

The celebrant stands on the predella, facing the people, and distributes the blessed palms to everyone in order. Meanwhile these antiphons and psalms are sung.

Antiphon 1. The Hebrew children came out with olive branches in their hands to meet the Lord, calling out in greeting: Hosanna in the highest.

Psalmus 23, 1–2, 7–10

Domini est terra et quae replent eam, orbis terrarum et qui habitant in eo.
Nam ipse super maria fundavit eum, et super flumina firmavit eum.
Et repetitur antiphona Pueri Hebraeorum.

Attollite, portae, capita vestra, et attollite vos, fores antiquae, ut ingrediatur rex gloriae.
Quis est iste rex gloriae? Dominus fortis et potens, Dominus potens in praelio.
Et repetitur antiphona Pueri Hebraeorum.

Attollite, portae, capita vestra, et attollite vos, fores antiquae, ut ingrediatur rex gloriae.
Quis est iste rex gloriae? Dominus exercituum: ipse est rex gloriae.
Et repetitur antiphona Pueri Hebraeorum.

Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.
Et repetitur antiphona Pueri Hebraeorum.

Antiphona 2. Pueri Hebraeorum vestimenta prosternebant in via, et clamabant dicentes: Hosanna filio David; benedictus qui venit in nomine Domini.

Psalmus 46

Omnes populi, plaudite manibus, exsultate Deo voce laetitiae,
Quoniam Dominus excelsus, terribilis, rex magnus super omnem terram.
Et repetitur antiphona Pueri Hebraeorum vestimenta.

Subjicit populos nobis et nationes pedibus nostris.
Eligit nobis hereditatem nostram, gloriam Jacob, quem diligit.
Et repetitur antiphona Pueri Hebraeorum vestimenta.

Ascendit Deus cum exsultatione, Dominus cum voce tubae.
Psallite Deo, psallite; psallite regi nostro, psallite.
Et repetitur antiphona Pueri Hebraeorum vestimenta.

Quoniam rex omnis terrae est Deus, psallite hymnum.
Deus regnat super nationes, Deus sedet super solium sanctum suum.
Et repetitur antiphona Pueri Hebraeorum vestimenta.

Psalm 23, 1–2, 7–10

The earth is the Lord's, and all that fills it. The rounded earth is his, and all who live there.
For he set it amidst the seas, and founded it upon the waters.
The antiphon The Hebrew children *is repeated.*

Swing back your gates, you portals, swing open everlasting doors, to let the king of glory enter.
Who is this king of glory? A strong and mighty Lord: a Lord mighty in battle.
The antiphon The Hebrew children *is repeated.*

Swing back your gates, you portals, swing open, everlasting doors, to let the king of glory enter.
Who is this king of glory? The Lord of hosts: he is the king of glory.
The antiphon The Hebrew children *is repeated.*

Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.
The antiphon The Hebrew children *is repeated.*

Antiphon 2. The Hebrew children spread their garments on the road, and cried out in greeting: Hosanna to the Son of David; blessed is he who comes in the name of the Lord.

Psalm 46

All you people clap your hands and acclaim your God with shouts of gladness.
For the Lord is most high and to be revered: he is the great king of all the earth.
The antiphon The Hebrew children spread *is repeated.*

He has made all peoples our subjects and set all nations at our feet.
He has chosen for our heritage the fair heritage of Jacob whom he loves.
The antiphon The Hebrew children spread *is repeated.*

God hath gone up with jubilation, and the Lord with the sound of the trumpet.
A song, a song for our God. A song, a song for our king.
The antiphon The Hebrew children spread *is repeated.*

For God is king of all the earth, praise him in song.
Our God is ruler of the nations, he is enthroned in his holiness.
The antiphon The Hebrew children spread *is repeated.*

Principes populorum congregati sunt cum populo Dei Abraham.
Nam Dei sunt proceres terrae: excelsus est valde.
Et repetitur antiphona Pueri Hebraeorum vestimenta.

Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.
Et repetitur antiphona Pueri Hebraeorum vestimenta.

DE LECTIONE EVANGELICA

Ramorum distributione peracta, et abaco remoto, celebrans lavat manus, nihil dicens; deinde, ascendens Altare, osculatur illud et ponit incensum in thuribulum. Et fiunt omnia ut in missa quando evangelium decantandum est.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Matthaeum.
℟. Gloria tibi, Domine.

Matth. 21, 1–9

In illo tempore: Cum appropinquasset Jesus Jerosolymis, et venisset Bethphage ad montem Oliveti: tunc misit duos discipulos suos, dicens eis: Ite in castellum quod contra vos est, et statim invenietis asinam alligatam, et pullum cum ea: solvite, et adducite mihi: et si quis vobis aliquid dixerit, dicite quia Dominus his opus habet, et confestim dimittet eos. Hoc autem totum factum est, ut adimpleretur quod dictum est per Prophetam, dicentem: Dicite filiae Sion: Ecce rex tuus venit tibi mansuetus, sedens super asinam et pullum, filium subjugalis. Euntes autem discipuli, fecerunt sicut praecepit illis Jesus. Et adduxerunt asinam et pullum: et imposuerunt super eos vestimenta sua, et eum desuper sedere fecerunt. Plurima autem turba straverunt vestimenta sua in via: alii autem caedebant ramos de arboribus, et sternebant in via: turbae autem, quae praecedebant, et quae sequebantur, clamabant, dicentes: Hosanna filio David: benedictus qui venit in nomine Domini.

DE PROCESSIONE CUM RAMIS BENEDICTIS

C. Procedamus in pace. ℟. In nomine Christi. Amen.

Incipiente processione, cantari possunt antiphonae sequentes.
Antiphona 1. Occurrunt turbae cum floribus et palmis Redemptori obviam: et victori triumphanti digna dant obsequia: Filium

The princes of the people are gathered with the people of Abraham's God.
The rulers of the earth are God's servants: he is above the highest.
The antiphon The Hebrew children spread *is repeated.*

Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.
The antiphon The Hebrew children spread *is repeated.*

THE READING OF THE GOSPEL

After the distribution of the palms, the table is removed, and the celebrant washes his hands in silence. He then goes up to the altar, kisses it, and puts incense in the thurible. The normal rubrics for the singing of the Gospel at Mass are observed.

C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to Matthew.
℟. Glory to thee, O Lord.

Matth. 21, 1–9

At that time: Jesus was approaching Jerusalem, and when he reached Bethphage on the Mount of Olives, he sent ahead two disciples with these instructions: Go into the village opposite, and you will at once find tethered there an ass with her colt; untie them and bring them to me. If anyone says anything to you, you are to say: The Master needs them, but will return them without delay. This was done in fulfilment of the word spoken by the prophet, when he said: Say to the daughter of Sion, See, your King is coming to you, a humble man, riding on an ass, and on a colt, the foal of a beast of burden. The disciples went off and did as Jesus had told them. They brought the ass and the colt, and threw their cloaks over them; and Jesus sat on them. Most of the crowd spread their cloaks on the road, and others cut branches from trees and strewed the road with them. The crowds going ahead of him and those following behind shouted: Hosanna to the son of David. Blessed be he who is coming in the name of the Lord!

THE PROCESSION WITH THE BLESSED PALMS

C. Let us go forth in peace. ℟. In Christ's name. Amen.

As the procession moves off, the following antiphons may be sung.
Antiphon 1. The crowds go out to meet the Saviour with flowers and palms, and offer fitting homage to the victor in his

Dei ore gentes praedicant: et in laudem Christi voces tonant per nubila: Hosanna.

Antiphona 2. Cum angelis et pueris fideles inveniamur, triumphatori mortis clamantes: Hosanna in excelsis.

Antiphona 3. Turba multa, quae convenerat ad diem festum, clamabat Domino: Benedictus qui venit in nomine Domini: Hosanna in excelsis.

Antiphona 4. *Luc. 19, 37, 38.* Coeperunt omnes turbae descendentium gaudentes laudare Deum voce magna, super omnibus quas viderant virtutibus, dicentes: Benedictus qui venit Rex in nomine Domini; pax in terra, et gloria in excelsis.

Progrediente processione, cantatur sequens hymnus.

Hymnus ad Christum Regem

Gloria, laus, et honor tibi sit, Rex Christe Redemptor:
Cui puerile decus prompsit Hosanna pium.
℟. Gloria, laus.
Israel es tu Rex, Davidis et inclyta proles:
Nomine qui in Domini, Rex benedicte, venis.
℟. Gloria, laus.
Coetus in excelsis te laudat caelicus omnis.
Et mortalis homo, et cuncta creata simul.
℟. Gloria, laus.
Plebs Hebraea tibi cum palmis obvia venit:
Cum prece, voto, hymnis, adsumus ecce tibi.
℟. Gloria, laus.
Hi tibi passuro solvebant munia laudis:
Nos tibi regnanti pangimus ecce melos.
℟. Gloria, laus.
Hi placuere tibi, placeat devotio nostra:
Rex bone, Rex clemens, cui bona cuncta placent.
℟. Gloria, laus.

Antiphona 5. Omnes collaudant nomen tuum, et dicunt: Benedictus qui venit in nomine Domini: Hosanna in excelsis.

Psalmus 147

Lauda, Jerusalem, Dominum, lauda Deum tuum, Sion,
Quod firmavit seras portarum tuarum, benedixit filiis tuis in te.
Composuit fines tuos in pace, medulla tritici satiat te.
Emittit eloquium suum in terram, velociter currit verbum ejus.
Dat nivem sicut lanam, pruinam sicut cinerem spargit.

triumph: the nations acclaim the Son of God: their voices thunder through the skies in praise of Christ: Hosanna.

Antiphon 2. Let the faithful join the angels and the children, acclaiming death's conqueror: Hosanna in the highest.

Antiphon 3. The great crowd which had gathered for the festival cried out to the Lord: Blessed is the man who is coming in the name of the Lord. Hosanna in the highest.

Antiphon 4. *Luke. 19, 37, 38.* The whole crowd of disciples joyfully praised God for all the miracles they had seen, raising loud cries of: Blessed be he that is coming as King in the name of the Lord; peace on earth, and glory on high.

During the procession the following hymn is sung:

Hymn to Christ the King

Glory to thee, our Saviour Christ the King:
To whom young voices sweet hosannas sing.
℟. Glory to thee.
O Israel's King, David's renowned son,
Who comest in God's name, the blessed one.
℟. Glory to thee.
Heaven's bright battalions praise thee: all creation
And all mankind join in this commendation.
℟. Glory to thee.
The Jews went forth to greet thee, palms in hand:
We now with prayers and hymns before thee stand.
℟. Glory to thee.
They paid their dues to thee about to die.
Our hymns are sung to thee enthroned on high.
℟. Glory to thee.
Their prayers rejoiced thee: accept the prayers we bring:
Thy joy is in all goodness, gracious King.
℟. Glory to thee.

Antiphon 5. All praise thy name, saying: Blessed is he who comes in the name of the Lord: Hosanna in the highest.

Psalm 147

Praise the Lord, Jerusalem; Sion, praise your God.
With his bolts he has fastened your gates: he has blessed the children within your walls.
He has brought peace to your borders: with choicest wheat he feeds you.

Proicit glaciem suam ut frustula panis; coram frigore ejus aquae rigescunt.
Emittit verbum suum et liquefacit eas; flare jubet ventum suum et fluunt aquae.
Annuntiavit verbum suum Jacob, statuta et praecepta sua Israel.
Non fecit ita ulli nationi: praecepta sua non manifestavit eis.
Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.
Et repetitur antiphona Omnes collaudant.

Antiphona 6. Fulgentibus palmis prosternimur advenienti Domino: huic omnes occurramus cum hymnis et canticis, glorificantes et dicentes: Benedictus Dominus.

Antiphona 7. Ave, Rex noster, Fili David, Redemptor mundi, quem prophetae praedixerunt Salvatorem domui Israel esse venturum. Te enim ad salutarem victimam Pater misit in mundum, quem exspectabant omnes sancti ab origine mundi, et nunc: Hosanna Filio David. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Intrante processione in ecclesiam, incipitur ultima antiphona.
Antiphona 8. Ingrediente Domino in sanctam civitatem, Hebraeorum pueri resurrectionem Vitae pronuntiantes, cum ramis palmarum: Hosanna, clamabant, in excelsis. Cum audisset populus, quod Jesus veniret Jerosolymam, exierunt obviam ei cum ramis palmarum: Hosanna, clamabant, in excelsis.

Celebrans, cum ad Altare advenerit, dicit orationem ad complendam processionem.
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. Oratio

Domine Jesu Christe, Rex ac Redemptor noster, in cujus honorem, hos ramos gestantes, solemnes laudes decantavimus: concede propitius; ut, quocumque hi rami deportati fuerint, ibi tuae benedictionis gratia descendat, et, quavis daemonum iniquitate vel illusione profligata, dextera tua protegat, quos redemit. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

He sends his commands to the earth, his word travels swiftly.
He sends down snow like spun wool, he sprinkles his frost like ashes.
He scatters ice like crusts of bread: by his power the waters are frozen into stillness.
He issues his command, and they are melted, he bids his warm wind blow and they flow again.
He proclaims his word to Jacob, his laws and precepts to Israel.
He deals thus with no other nation: he reveals his will to none other.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.
The antiphon All praise *is repeated.*

Antiphon 6. Brandishing our palms we adore the Lord as he comes. Let us run to meet him and tell his glory in song: Blessed is the Lord.

Antiphon 7. Long live our King, the world's Redeemer and David's Son. The prophets foretold thy coming, the Saviour of the house of Israel. The Father has sent thee into the world to be offered as a sacrifice for our salvation; all the saints, from the beginning of the world, have longed for thee. So now Hosanna to the Son of David; blessed is he who comes in the name of the Lord. Hosanna in the highest.

The final antiphon is begun as the procession enters the church.
Antiphon 8. As the Lord entered the holy city, the Jews with palms in hand proclaimed the Resurrection and the Life: Hosanna, they cried, Hosanna in the highest. When the people heard that Jesus was coming to Jerusalem, they went out to meet him carrying their palm branches: Hosanna, they cried, Hosanna in the highest.

When the celebrant reaches the altar he recites the final processional prayer.
C. The Lord be with you. ℟. And with you also.

Let us pray. Prayer

Lord Jesus Christ, our King and Redeemer, in whose honour we have sung these solemn praises with palms in our hands, mercifully grant that wherever these palms be carried, there thy grace and blessing may descend; and may thy right hand banish every evil and illusion of the devil and protect all whom thou hast redeemed: who art God, living and reigning with God the Father in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

DE MISSA

Color paramentorum est violaceus. Ubi ante missam facta fuerit benedictio et processio ramorum, celebrans cum ministris, accedit ad Altare, et omissis psalmo Judica me, Deus, *ac confessione, statim ascendens, osculatur illud, et incensat.*

Antiphona ad introitum *Ps. 21, 20, 22*

Domine, ne longe facias auxilium tuum a me, ad defensionem meam aspice: libera me de ore leonis, et a cornibus unicornium humilitatem meam. *Ps. ibid., 2.* Deus, Deus meus, respice in me: quare me dereliquisti? longe a salute mea verba delictorum meorum. Domine.

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. Oratio

Omnipotens sempiterne Deus, qui humano generi ad imitandum humilitatis exemplum, Salvatorem nostrum carnem sumere, et crucem subire fecisti: concede propitius; ut et patientiae ipsius habere documenta, et resurrectionis consortia mereamur. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Philippenses.
Phil. 2, 5–11

Fratres: Hoc enim sentite in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapinam arbitratus est esse se aequalem Deo: sed semetipsum exinanivit formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo. Humiliavit semetipsum, factus obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum, et donavit illi nomen, quod est super omne nomen, *(hic genuflectitur)* ut in nomine Jesu omne genu flectatur caelestium, terrestrium, et infernorum; et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris.
℟. Deo gratias.

THE MASS

Purple vestments are worn. Where Mass is preceded by the blessing and procession of palms, the psalm Judge me, O God *and the confessional prayers are omitted. The celebrant, with the ministers, goes up to the altar, kisses it and incenses it at once.*

Introit antiphon *Ps. 21, 20, 22*

Lord, do not withdraw thy strength from me, look to my protection; deliver me from the lion's mouth, and rescue me defenceless from the horn of the unicorn. *Ps. ibid., 2.* My God, my God, look upon me; why hast thou abandoned me? My prayers are far from thee my salvation, because of my sins, Lord.

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. Prayer

Almighty eternal God who, to give the human race a pattern of humility, didst permit our Saviour to take flesh and endure the cross: graciously grant that we, who have the lesson of his suffering before us, may enjoy the companionship of his resurrection: through the same Jesus Christ thy Son, our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to the Philippians.
Phil. 2, 5–11

Brethren: Let there be one mind among you, the mind of Christ, who, being already in the form of God, did not regard equality with God as a prize to be captured, but emptied himself and took the form of a slave, and was born in the manner of men. Then, bearing the appearance of man, he humbled himself, and was obedient unto death, even to death on a cross. Wherefore, God exalted him mightily, and bestowed on him the name that is above all names, *(here all kneel)* so that in the name of Jesus every knee shall bend in heaven, on earth and under the earth, and every tongue acclaim Jesus Christ as Lord, to the glory of God the Father. ℟. Thanks be to God.

Graduale. *Ps. 72, 24, 1–3.* Tenuisti manum dexteram meam: et in voluntate tua deduxisti me: et cum gloria assumpsisti me. ℣. Quam bonus Israel Deus rectis corde! Mei autem pene moti sunt pedes, pene effusi sunt gressus mei: quia zelavi in peccatoribus, pacem peccatorum videns.

Tractus. *Ps. 21, 2–9, 18, 19, 22, 24, 32.* Deus Deus meus, respice in me: quare me dereliquisti? ℣. Longe a salute mea verba delictorum meorum. ℣. Deus meus, clamabo per diem, nec exaudies: in nocte, et non ad insipientiam mihi. ℣. Tu autem in sancto habitas, Laus Israel. ℣. In te speraverunt patres nostri: speraverunt, et liberasti eos. ℣. Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi. ℣. Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis. ℣. Omnes qui videbant me, aspernabantur me: locuti sunt labiis, et moverunt caput. ℣. Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum. ℣. Ipsi vero consideraverunt, et conspexerunt me: diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. ℣. Libera me de ore leonis; et a cornibus unicornium humilitatem meam. ℣. Qui timetis Dominum, laudate eum: universum semen Jacob magnificate eum. ℣. Annuntiabitur Domino generatio ventura: et annuntiabunt caeli justitiam ejus. ℣. Populo, qui nascetur, quem fecit Dominus.

Celebrans, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Jube, Domine, benedicere.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem evangelium suum. Amen.

Passio Domini nostri Jesu Christi secundum Matthaeum.

Matth. 26, 36–75; 27, 1–60

In illo tempore: Venit Jesus cum discipulis suis in villam, quae dicitur Gethsemani, et dixit discipulis suis: ✠ Sedete hic, donec vadam illuc, et orem. C. Et assumpto Petro, et duobus filiis Zebedaei, coepit contristari et moestus esse. Tunc ait illis: ✠ Tristis est anima mea usque ad mortem: sustinete hic et vigilate mecum. C. Et progressus pusillum, procidit in faciem suam, orans, et dicens: ✠ Pater mi, si possibile est, transeat a me calix iste. Verumtamen non sicut ego volo, sed sicut tu. C. Et venit ad discipulos suos, et invenit eos dormientes: et dicit Petro: ✠ Sic non potuistis una hora vigilare mecum? Vigilate, et orate, ut non

Gradual. *Ps. 72, 24, 1–3.* Thou holdest my right hand, and thou leadest me in the way of thy will: and at the last thou shalt bring me to glory. ℣. How good is the God of Israel to steadfast hearts! My feet were slipping, my steps were faltering: for I was on fire with envy of the wicked when I saw their well-being.

Tract. *Ps. 21, 2–9, 18, 19, 22, 24, 32.* My God, my God, look upon me: why hast thou abandoned me? ℣. My prayers are far from thee my salvation, because of my sins. ℣. Day and night, my God, I cry to thee, and thou hearest not: thou heedest not my folly. ℣. Yet thou dwellest in the holy place, Israel's glory. ℣. In thee our fathers trusted. They trusted, and thou didst free them. ℣. They cried to thee and rescue came: they hoped, and were not disappointed. ℣. I am no longer a man, but a worm: a reproach in men's eyes, a laughing stock before the people. ℣. All who see me make a mockery of me: they grimace at me and toss their heads. ℣. He trusted the Lord, let the Lord help him: let the Lord rescue him, if he loves him. ℣. So they stand around, watching me: they share out my garments and cast lots for my tunic. ℣. Deliver me from the lion's mouth, and rescue me defenceless from the horn of the unicorn. ℣. Praise the Lord, you who revere him: let all the sons of Jacob glorify him. ℣. A generation yet to come will speak praise to the Lord: heaven itself will proclaim his faithfulness. ℣. To a people yet to be born whom the Lord shall establish.

The celebrant, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Pray, Lord, a blessing.

May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

The Passion of our Lord Jesus Christ according to Matthew.

Matth. 26, 36–75; 27, 1–60

At that time: Jesus went with his disciples to a place called Gethsemane, and said to his disciples: ✠ Sit down here, while I go over there and pray. C. But he took Peter with him and the two sons of Zebedee; and he began to feel sadness and distress, and said to them: ✠ My soul is sorrowful even unto death: stay here and keep watch with me. C. Then he went forward a short distance, and cast himself prostrate and prayed: ✠ My Father, if it is possible, let this cup pass away from me; but let your will be done, not mine. C. Then he came to the disciples and found them sleeping; and he said to Peter: ✠ So then, could you

intretis in tentationem. Spiritus quidem promptus est, caro autem infirma. C. Iterum secundo abiit, et oravit, dicens: ✠ Pater mi, si non potest hic calix transire, nisi bibam illum, fiat voluntas tua. C. Et venit iterum, et invenit eos dormientes: erant enim oculi eorum gravati. Et relictis illis, iterum abiit, et oravit tertio, eundem sermonem dicens. Tunc venit ad discipulos suos, et dicit illis: ✠ Dormite jam, et requiescite: ecce appropinquavit hora, et Filius hominis tradetur in manus peccatorum. Surgite, eamus: ecce appropinquavit qui me tradet. C. Adhuc eo loquente, ecce Judas unus de duodecim venit, et cum eo turba multa cum gladiis et fustibus, missi a principibus sacerdotum, et senioribus populi. Qui autem tradidit eum, dedit illis signum, dicens: S. Quemcumque osculatus fuero, ipse est, tenete eum. C. Et confestim accedens ad Jesum, dixit: S. Ave, Rabbi. C. Et osculatus est eum. Dixitque illi Jesus: ✠ Amice, ad quid venisti? C. Tunc accesserunt, et manus injecerunt in Jesum, et tenuerunt eum. Et ecce unus ex his qui erant cum Jesu, extendens manum, exemit gladium suum, et percutiens servum principis sacerdotum, amputavit auriculam ejus. Tunc ait illi Jesus: ✠ Converte gladium tuum in locum suum. Omnes enim qui acceperint gladium, gladio peribunt. An putas quia non possum rogare Patrem meum, et exhibebit mihi modo plus quam duodecim legiones Angelorum? Quomodo ergo implebuntur Scripturae, quia sic oportet fieri? C. In illa hora dixit Jesus turbis: ✠ Tamquam ad latronem existis cum gladiis et fustibus comprehendere me: quotidie apud vos sedebam docens in templo, et non me tenuistis. C. Hoc autem totum factum est, ut adimplerentur Scripturae prophetarum. Tunc discipuli omnes, relicto eo, fugerunt.

At illi tenentes Jesum, duxerunt ad Caipham principem sacerdotum, ubi scribae et seniores convenerant. Petrus autem sequebatur eum a longe, usque in atrium principis sacerdotum. Et ingressus intro, sedebat cum ministris, ut videret finem. Principes autem sacerdotum et omne concilium quaerebant falsum testimonium contra Jesum, ut eum morti traderent: et non invenerunt, cum multi falsi testes accessissent. Novissime autem venerunt duo falsi testes, et dixerunt: S. Hic dixit: Possum destruere templum Dei, et post triduum reaedificare illud. C. Et surgens princeps sacerdotum, ait illi: S. Nihil respondes ad ea quae isti adversum te testificantur? C. Jesus autem tacebat. Et princeps sacerdotum ait illi: S. Adjuro te per Deum vivum, ut dicas nobis si tu es Christus Filius Dei. C. Dicit illi Jesus: ✠ Tu dixisti. Verumtamen dico vobis, amodo videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem in nubibus caeli. C. Tunc princeps sacerdotum

not keep watch even for one hour with me? Watch and pray, so that you will not succumb to temptation. The spirit indeed is willing, but the flesh is weak. C. Again he left them and prayed a second time: ✠ My Father, if this cup cannot pass away except by my drinking it, let your will be done. C. Then he came again and found the disciples sleeping, because their eyes were heavy. So he left them and went away again and prayed for the third time, repeating the same words. Then he came to the disciples and said to them: ✠ Sleep on now, and take your rest. See, the hour has come: the Son of Man is now to be betrayed into the hands of sinners. Rise up, let us go. Look, my betrayer is at hand. C. He was still speaking when Judas, one of the twelve, appeared with a large crowd of men armed with swords and clubs, sent by the chief priests and elders of the people. Now the traitor had arranged a signal with them. S. The one that I kiss, he had said, that is the man: hold him fast. C. So he went straight up to Jesus and said: S. Greetings, Rabbi. C. And kissed him. Jesus answered him: ✠ My friend, do what you are here to do. C. Then they came forward, grasped Jesus and held him. One of those with Jesus put his hand to his sword, drew it, and slashed at a servant of the High Priest and cut off one of his ears. But Jesus said to him: ✠ Put back your sword where it belongs. Whoever resorts to the sword will die by the sword. Or do you not know that if I call on my Father for aid, he will at once place at my side twelve legions of angels? But how then would the Scriptures be fulfilled, which prophesy that this is how things must be? C. At that time Jesus said to the crowd: ✠ Am I a brigand that you come out with swords and clubs to arrest me? Day by day I have been sitting in the temple teaching, and you did not arrest me then. C. But all this has happened in fulfilment of the prophecies of Scripture. Then all the disciples deserted him and ran away.

Those who had arrested Jesus led him away to the house of the high priest Caiaphas, where the scribes and elders had assembled. Peter followed him, at a distance, as far as the courtyard of the High Priest's house; and he went inside and sat with the servants to see the end. The chief priests and the whole Sanhedrin tried to find false evidence against Jesus, in order to send him to his death; but they did not find what they wanted, although many false witnesses came forward. Later, however, two came forward and said: S. This man claimed: I can throw down God's temple and in three days rebuild it. C. Then the High Priest stood up and said to Jesus: S. Have you no answer to the charge they make against you? C. But Jesus remained silent. Then the High Priest said to him: S. I adjure you in the name of the living God to tell us whether you are the Messias, the Son of God. C. Jesus replied: ✠ It is you who said it. But I tell you, soon you will see the Son of Man

scidit vestimenta sua, dicens: S. Blasphemavit: quid adhuc egemus testibus? Ecce nunc audistis blasphemiam: quid vobis videtur? C. At illi respondentes dixerunt: S. Reus est mortis.

C. Tunc exspuerunt in faciem ejus, et colaphis eum ceciderunt, alii autem palmas in faciem ejus dederunt, dicentes: S. Prophetiza nobis, Christe, quis est qui te percussit? C. Petrus vero sedebat foris in atrio: et accessit ad eum una ancilla, dicens: S. Et tu cum Jesu Galilaeo eras. C. At ille negavit coram omnibus, dicens: S. Nescio quid dicis. C. Exeunte autem illo januam, vidit eum alia ancilla, et ait his qui erant ibi: S. Et hic erat cum Jesu Nazareno. C. Et iterum negavit cum juramento: Quia non novi hominem. Et post pusillum accesserunt qui stabant, et dixerunt Petro: S. Vere et tu ex illis es: nam et loquela tua manifestum te facit. C. Tunc coepit detestari, et jurare quia non novisset hominem. Et continuo gallus cantavit. Et recordatus est Petrus verbi Jesu, quod dixerat: Priusquam gallus cantet, ter me negabis. Et egressus foras, flevit amare.

Mane autem facto, consilium inierunt omnes principes sacerdotum et seniores populi adversus Jesum, ut eum morti traderent. Et vinctum adduxerunt eum, et tradiderunt Pontio Pilato praesidi. Tunc videns Judas, qui eum tradidit, quod damnatus esset; poenitentia ductus, retulit triginta argenteos principibus sacerdotum et senioribus, dicens: S. Peccavi, tradens sanguinem justum. C. At illi dixerunt: S. Quid ad nos? Tu videris. C. Et projectis argenteis in templo, recessit: et abiens, laqueo se suspendit. Principes autem sacerdotum, acceptis argenteis, dixerunt: S. Non licet eos mittere in corbonam: quia pretium sanguinis est. C. Consilio autem inito, emerunt ex illis agrum figuli, in sepulturam peregrinorum. Propter hoc vocatus est ager ille Haceldama, hoc est, ager sanguinis, usque in hodiernum diem. Tunc impletum est quod dictum est per Jeremiam prophetam, dicentem: Et acceperunt triginta argenteos pretium appretiati, quem appretiaverunt a filiis Israel: et dederunt eos in agrum figuli, sicut constituit mihi Dominus.

Jesus autem stetit ante praesidem, et interrogavit eum praeses, dicens: S. Tu es Rex Judaeorum? C. Dicit illi Jesus: ✠ Tu dicis. C. Et cum accusaretur a principibus sacerdotum et senioribus, nihil respondit. Tunc dicit illi Pilatus: S. Non audis quanta adversum te dicunt testimonia? C. Et non respondit ei ad ullum verbum, ita ut miraretur praeses vehementer. Per diem autem solemnem consue-

sitting at the right of the Almighty and coming on the clouds of heaven. C. Then the High Priest tore his gown and said: S. He has blasphemed; what further need have we of witnesses? Just now you have heard the blasphemy; what is your verdict? C. And they answered: S. He deserves death.

C. Then some of them spat in his face and beat him; others struck him with their fists and said: S. Play the prophet, Messias, and tell us who is it that struck you. C. Peter was sitting in the courtyard outside, when one of the maids came up to him and said: S. You too were with Jesus the Galilean. C. But he denied it in front of everyone: S. I do not know what you mean, he said. C. Then he went out to the gateway, and another maid saw him and said to the people there: S. This man was with Jesus the Nazarene. C. Again he denied it, and declared with an oath, I do not know the fellow. A little later some bystanders came over and said to Peter: S. You certainly are one of them. Why, your accent gives you away. C. Then he repeated his denial with curses and oaths, I do not know the fellow. At once the cock crew. And Peter remembered how Jesus had said: Before the cock has crowed, you will deny me three times. And he went outside and wept bitterly.

At daybreak all the chief priests and elders of the people met and decided to bring Jesus to his death. They had him put in bonds and led him off and handed him over to the governor Pilate. When Judas, who had betrayed him, saw that he had been condemned, he was full of remorse. He took back the thirty silver pieces to the chief priests and elders and cried: S. I have sinned, I have betrayed an innocent man. C. They retorted: S. What has that to do with us? It is your concern. C. Then he flung down the silver pieces, left the temple, and went away and hanged himself. When the chief priests recovered the silver pieces they said: S. It is not lawful to put the money into the treasury, since it is the price of blood. C. After some deliberation, they used it to buy the Potter's Field, to serve as a burial ground for foreigners. That is why to this day it goes by the name of Haceldama, that is, the Field of Blood. Then were fulfilled the words of the prophet Jeremias, when he said: And they took the thirty silver pieces, the small price set upon the most prized of the sons of Israel, and bought with them the Potter's Field, as the Lord had bidden me.

Now Jesus stood before the governor; and the governor said to him: S. You are the king of the Jews, are you? C. Jesus answered: ✠ It is you who say it. C. Then the chief priests and elders brought their accusations against him, but he made no answer. So Pilate said to him: S. Do you not hear all their depositions against you? C. But to the governor's astonishment Jesus gave him no answer

verat praeses populo dimittere unum vinctum, quem voluissent. Habebat autem tunc vinctum insignem, qui dicebatur Barabbas. Congregatis ergo illis, dixit Pilatus: S. Quem vultis dimittam vobis: Barabbam, an Jesum, qui dicitur Christus? C. Sciebat enim quod per invidiam tradidissent eum. Sedente autem illo pro tribunali, misit ad eum uxor ejus, dicens: S. Nihil tibi et justo illi: multa enim passa sum hodie per visum propter eum. C. Principes autem sacerdotum et seniores persuaserunt populis, ut peterent Barabbam, Jesum vero perderent. Respondens autem praeses ait illis: S. Quem vultis vobis de duobus dimitti? C. At illi dixerunt: S. Barabbam. C. Dicit illis Pilatus: S. Quid igitur faciam de Jesu, qui dicitur Christus? C. Dicunt omnes: S. Crucifigatur. C. Ait illis Praeses: S. Quid enim mali fecit? C. At illi magis clamabant, dicentes: S. Crucifigatur. C. Videns autem Pilatus quia nihil proficeret, sed magis tumultus fieret: accepta aqua, lavit manus coram populo, dicens: S. Innocens ego sum a sanguine justi hujus: vos videritis. C. Et respondens universus populus, dixit: S. Sanguis ejus super nos, et super filios nostros. C. Tunc dimisit illis Barabbam: Jesum autem flagellatum tradidit eis, ut crucifigeretur.

Tunc milites Praesidis suscipientes Jesum in praetorium, congregaverunt ad eum universam cohortem: et exuentes eum, chlamydem coccineam circumdederunt ei, et plectentes coronam de spinis, posuerunt super caput ejus, et arundinem in dextera ejus. Et genu flexo ante eum, illudebant ei, dicentes: S. Ave Rex Judaeorum. C. Et expuentes in eum, acceperunt arundinem, et percutiebant caput ejus. Et postquam illuserunt ei, exuerunt eum chlamyde, et induerunt eum vestimentis ejus, et duxerunt eum ut crucifigerent.

Exeuntes autem, invenerunt hominem Cyrenaeum, nomine Simonem: hunc angariaverunt, ut tolleret crucem ejus. Et venerunt in locum, qui dicitur Golgotha, quod est, Calvariae locus. Et dederunt ei vinum bibere cum felle mistum. Et cum gustasset, noluit bibere. Postquam autem crucifixerunt eum, diviserunt vestimenta ejus, sortem mittentes: ut impleretur quod dictum est per Prophetam dicentem: Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. Et sedentes, servabant eum. Et imposuerunt super caput ejus causam ipsius scriptam: Hic est Jesus Rex Judaeorum.

Tunc crucifixi sunt cum eo duo latrones; unus a dextris, et unus a sinistris. Praetereuntes autem blasphemabant eum, moventes capita

on any charge. At the feast it was the governor's custom to grant the people the release of any one prisoner, whom they wanted. At this time a notorious prisoner called Barabbas was held in prison. So when the people assembled. Pilate said to them: S. Which of them do you want me to release for you: Barabbas, or Jesus, the one called Christ? C. For he knew that it was out of jealousy that Jesus had been handed over. While Pilate was seated on the rostrum, his wife sent him a message. S. Have nothing to do with that innocent man, she said; I suffered much in a dream last night on his account. C. But the chief priests and elders urged the crowd to ask for the release of Barabbas and to have Jesus put to death. The governor addressed them and said: S. Which of the two do you want me to release for you? C. They cried: S. Barabbas. C. Pilate said to them: S. Then what am I to do with Jesus, the one called Christ? C. They all cried: S. Crucify him. C. He said: S. Why, what has he done wrong? C. But they shouted still louder: S. Crucify him. C. Pilate saw that it was no use, and that the unrest was growing. So he had water fetched and washed his hands before the crowd. S. I am innocent of shedding this man's blood, he said, it is your responsibility. C. All the people answered: S. His blood be on us and on our children. C. Then Pilate released Barabbas for them, but Jesus he had scourged, and then handed him over to be crucified.

Then the governor's guard took Jesus inside the palace, and set their whole detachment around him. They stripped him, then dressed him in a scarlet cloak; and they plaited a crown of thorns and put it on his head, and placed a rod in his right hand. Then they fell on their knees in mockery before him with cries of: S. Hail, King of the Jews. C. They also spat on him; and they took the rod and struck him on the head with it. When they had finished mocking him, they took away the cloak and dressed him in his own clothes, and led him off to crucifixion.

On their way out, they met a man named Simon from Cyrene and forced him to carry Jesus' cross. They went to a place called Golgotha, which means the place of the skull. He was offered wine to drink, mixed with gall; he tasted it, but would not drink. After they had crucified him, they divided his clothes and cast lots for them. Thus the writing of the Prophet was fulfiilled which says: They divided my garments among them and cast lots over my clothes. Then they sat down there on guard over him. They also placed above his head the charge that had been brought against him: This is Jesus the King of the Jews.

Then two brigands were crucified with him, one on his right and one on his left. The passers-by mocked him, tossing their heads and

sua, et dicentes: S. Vah qui destruis templum Dei, et in triduo illud reaedificas: salva temetipsum. Si Filius Dei es, descende de cruce. C. Similiter et principes sacerdotum, illudentes cum Scribis et senioribus, dicebant: S. Alios salvos fecit, seipsum non potest salvum facere: si Rex Israel est, descendat nunc de cruce, et credimus ei: confidit in Deo: liberet nunc, si vult eum; dixit enim: Quia Filius Dei sum. C. Idipsum autem et latrones, qui crucifixi erant cum eo, improperabant ei.

A sexta autem hora tenebrae factae sunt super universam terram usque ad horam nonam: Et circa horam nonam clamavit Jesus voce magna, dicens: ✠ Eli, Eli, lamma sabacthani? C. Hoc est: ✠ Deus meus, Deus meus, ut quid dereliquisti me? C. Quidam autem illic stantes, et audientes, dicebant: S. Eliam vocat iste. C. Et continuo currens unus ex eis, acceptam spongiam implevit aceto, et imposuit arundini, et dabat ei bibere. Ceteri vero dicebant: S. Sine, videamus an veniat Elias liberans eum. C. Jesus autem iterum clamans voce magna, emisit spiritum. *(Hic genuflectitur, et pausatur aliquantulum)* Et ecce velum templi scissum est in duas partes a summo usque deorsum, et terra mota est, et petrae scissae sunt, et monumenta aperta sunt: et multa corpora Sanctorum qui dormierant surrexerunt. Et exeuntes de monumentis post resurrectionem ejus, venerunt in sanctam civitatem, et apparuerunt multis. Centurio autem, et qui cum eo erant, custodientes Jesum, viso terraemotu, et his, quae fiebant, timuerunt valde, dicentes: S. Vere Filius Dei erat iste.

C. Erant autem ibi mulieres multae a longe, quae secutae erant Jesum a Galilaea, ministrantes ei: inter quas erat Maria Magdalene, et Maria Jacobi et Joseph mater, et mater filiorum Zebedaei. Cum autem sero factum esset, venit quidam homo dives ab Arimathaea, nomine Joseph, qui et ipse discipulus erat Jesu. Hic accessit ad Pilatum, et petiit corpus Jesu. Tunc Pilatus jussit reddi corpus. Et accepto corpore, Joseph involvit illud in sindone munda. Et posuit illud in monumento suo novo, quod exciderat in petra. Et advolvit saxum magnum ad ostium monumenti, et abiit.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. *(Hic genuflectitur)*

saying: S. So you would throw down the temple and in three days build it up again. Well then, save yourself, if you are God's Son, and come down from the cross. C. The chief priests too joked with the scribes and elders, and said: S. He saved others; but he cannot save himself. King of Israel, is he? Then let him come down now from the cross and we will believe in him. He trusted in God, let God now rescue him, if he wants him. Did he not say: I am God's Son? C. Even the brigands crucified with him taunted him in the same way.

From the sixth hour onwards darkness covered all the land until the ninth hour. About the ninth hour, Jesus cried out in a loud voice: ✠ Eli, Eli, lama sabachthani. C. That is: ✠ My God, my God, why have you forsaken me? C. Some of those who were standing there heard this and said: S. He is calling Elias. C. At once one of them ran and fetched a sponge and filled it with vinegar, fixed it on a cane, and held it up for Jesus to drink. But the rest said: S. Wait, let us see if Elias comes to save him. C. Jesus again cried out in a loud voice, and then breathed forth his spirit. *(Here all kneel and make a short pause)* Suddenly, the curtain of the temple was rent in two from top to bottom; and the earth shook, rocks were rent, and graves were opened; and the bodies of many saints who had gone to their rest, rose up. (They came out of their graves after his resurrection and entered the holy city and showed themselves to many people). The centurion and the men who were with him on guard over Jesus saw the earthquake and all that was happening, and were greatly frightened, and they exclaimed: S. He was indeed God's Son.

C. Watching from a distance were many women who had accompanied Jesus from Galilee, to minister to his needs; among them were Mary Magdalene, and Mary the mother of James and of Joseph, and the mother of the sons of Zebedee. When evening came, a rich man from Arimathea called Joseph, himself a disciple of Jesus, went to Pilate and asked for the body of Jesus. Pilate gave orders that it should be handed over to him. Joseph took the body and wound a clean linen shroud round it, and laid it in a new tomb, which he had had cut in a rock. He rolled a great stone across the doorway of the tomb, and went away.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, *(here all kneel)* took

Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Antiphona ad offertorium. *Ps. 68, 21–22.* Improperium exspectavit cor meum, et miseriam: et sustinui qui simul mecum contristaretur, et non fuit: consolantem me quaesivi, et non inveni: et dederunt in escam meam fel, et in siti mea potaverunt me aceto.

Celebrans accipit Patenam cum Hostia, quam offerens dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

Offertory antiphon. *Ps. 68, 21–22.* My heart is broken with insults and sadness, and I looked for one who would share my grief, and there was no one: for one who would comfort me, and I found no one; and they gave me gall to eat, and vinegar to quench my thirst.

The celebrant takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Celebrans lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Celebrans dicit:* Amen.

Secreta

Concede, quaesumus, Domine: ut oculis tuae majestatis munus oblatum, et gratiam nobis devotionis obtineat, et effectum beatae perennitatis acquirat. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the celebrant says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The celebrant says:* Amen.

Secret

Grant, we pray thee, Lord, that this gift, offered in the sight of thy majesty, may gain for us the grace of filial love and ensure us an eternity of bliss: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Praefatio de Sancta Cruce

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui salutem humani generis in ligno Crucis constituisti: ut unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Caeli caelorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

Celebrans prosequitur Missam:

Antiphona ad communionem. *Matth. 26, 42.* Pater, si non potest hic calix transire, nisi bibam illum: fiat voluntas tua.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. Postcommunio

Per hujus, Domine, operationem mysterii: et vitia nostra purgentur, et justa desideria compleantur. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est. ℟. Deo gratias.

Celebrans inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:
C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.

Preface of the Holy Cross

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God, who didst win salvation for the human race on the tree of the Cross; that from the tree which brought death, life might spring again, and Satan who conquered through the tree, on the tree also might be conquered, through Christ our Lord. Through him thy majesty is praised by Angels, adored by Dominations, revered by Powers. The heavens also, the Virtues and the holy Seraphim in exultant harmony proclaim it. Grant, we implore thee, that our voices also may be joined with theirs, in homage and supplication saying:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The celebrant continues the Mass:

Communion antiphon. *Matth. 26, 42.* My Father, if this cup cannot pass away except by my drinking it, let your will be done.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. Postcommunion

By the work of this mystery, Lord, may we be purged of our sins and see our just longings fulfilled: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended. ℟. Thanks be to God.

The celebrant bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring forgiveness to me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:
C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.

DE MISSA SOLEMNI VESPERTINA

Incipit processio per ecclesiam ad Altare, et interim cantatur antiphona ad introitum.

Antiphona ad introitum *Gal. 6, 14*

Nos autem gloriari oportet in Cruce Domini nostri Jesu Christi: in quo est salus, vita et resurrectio nostra: per quem salvati et liberati sumus. *Ps. 66, 2.* Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. Nos.

Celebrans cum ingreditur ad Altare, facta illi debita reverentia, signat se signo Crucis a fronte ad pectus, et clara voce dicit:

In nomine Patris, et Filii, et Spiritus Sancti. Amen. *Deinde, junctis manibus ante pectus, incipit antiphonam:* Introibo ad altare Dei.
Ministri respondent: Ad Deum qui laetificat juventutem meam.

Signat se, dicens:
C. Adjutorium nostrum in nomine Domini.
℟. Qui fecit caelum et terram.

Deinde junctis manibus profunde inclinatus facit Confessionem.

Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis, fratres: quia peccavi nimis cogitatione, verbo et opere: *Percutit sibi pectus ter, dicens:* mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.

Ministri respondent: Misereatur tui omnipotens Deus, et, dimissis peccatis tuis, perducat te ad vitam aeternam.
Celebrans dicit: Amen.

Deinde ministri repetunt Confessionem: et ubi a celebrante dicebatur vobis, fratres, *et* vos, fratres, *a ministris dicitur* tibi, pater, *et* te, pater.

THE SOLEMN EVENING MASS OF THE LORD'S SUPPER

The antiphon for the Introit is sung while the procession makes its way through the church to the altar.

Introit antiphon *Gal. 6, 14*

Surely we ought to glory in the Cross of our Lord Jesus Christ; in him is our salvation, our life and resurrection; through him we are saved and set free. *Ps. 66, 2.* May God grant us his mercy and his blessing; may the light of his face shine on us and bring us his mercy. Surely.

When the celebrant comes to the altar, after making the usual reverence, he signs himself and says in a clear voice:

In the name of the Father, and of the Son, and of the Holy Spirit. Amen. *Then, with hands joined before his breast he says the antiphon:* I will go to the altar of God.
The ministers answer: To God who gives me youthful joy.

He makes the sign of the Cross, saying:
C. Our help is in the name of the Lord.
℟. Who made heaven and earth.

With hands joined, he bows deeply and makes his Confession.

I confess to almighty God, to blessed Mary ever virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints and to you, brethren, that I have sinned exceedingly in thought, word and deed, *he strikes his breast three times, saying:* through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints and you, brethren, to pray to the Lord our God for me.

The ministers answer: May almighty God be merciful to you, forgive your sins and bring you to everlasting life.
The celebrant answers: Amen.

The ministers repeat the confession: but where the celebrant said to you, brethren, *and* you, brethren, *they say* to you, father, *and* you, father.

Postea celebrans, junctis manibus, facit absolutionem, dicens:

Misereatur vestri omnipotens Deus, et, dimissis peccatis vestris, perducat vos ad vitam aeternam.
℟. Amen.

Signat se signo Crucis, dicens:

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.
℟. Amen.

Et inclinatus prosequitur:

C. Deus, tu conversus vivificabis nos.
℟. Et plebs tua laetabitur in te.
C. Ostende nobis, Domine, misericordiam tuam.
℟. Et salutare tuum da nobis.
C. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.
C. Dominus vobiscum.
℟. Et cum spiritu tuo.

Et extendens, ac jungens manus, clara voce dicit: Oremus, *et ascendens ad Altare, dicit secrete:*

Aufer a nobis, quaesumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Deinde, manibus junctis super Altare, inclinatus dicit:

Oramus te, Domine, per merita Sanctorum tuorum, *Osculatur Altare in medio,* quorum reliquiae hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.

Celebrans benedicit incensum, dicens:

Ab illo bene ✠ dicaris, in cujus honore cremaberis. Amen. *Et, accepto thuribulo a diacono, incensat Altare, nihil dicens. Postea diaconus, recepto thuribulo a celebrante, incensat illum tantum.*

C.	Kyrie, eleison.	℟.	Kyrie, eleison.
C.	Kyrie, eleison.	℟.	Christe, eleison.
C.	Christe, eleison.	℟.	Christe, eleison.
C.	Kyrie, eleison.	℟.	Kyrie, eleison.
C.	Kyrie, eleison.		

Altaris incensatione peracta, celebrans incipit solemniter:

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam

The celebrant joins his hands and gives the absolution, saying:

May almighty God be merciful to you, forgive your sins and bring you to everlasting life.
℟. Amen.

He makes the sign of the Cross and says:

May the almighty and merciful Lord grant us pardon, absolution and remission of our sins.
℟. Amen.

And bowing, he continues:

C. Turn to us, O God, and give us life.
℟. And thy people will find joy in thee.
C. Show us, Lord, thy mercy.
℟. And give us thy salvation.
C. Lord, hear my prayer.
℟. And let my cry reach thee.
C. The Lord be with you.
℟. And with you also.

He raises his hands and joins them, saying in a clear voice: Let us pray, *then he goes up to the altar and says in a low voice:*

Take from us our sins we beg thee, Lord; that we may enter the holy of holies clean of heart. Through Christ our Lord. Amen.

Then, with hands joined on the altar, he bows and says:

We pray thee, Lord, through the merits of thy Saints, *he kisses the altar,* whose relics are here, and of all the Saints, to pardon all my sins. Amen.

The celebrant blesses the incense, saying:

Receive the blessing ✠ of him in whose honour thou shalt burn. Amen. *He takes the thurible from the deacon and incenses the altar in silence. Then the deacon takes the thurible from him and incenses him alone.*

C.	Lord, have mercy.	℟.	Lord, have mercy.
C.	Lord, have mercy.	℟.	Christ, have mercy.
C.	Christ, have mercy.	℟.	Christ, have mercy.
C.	Lord, have mercy.	℟.	Lord, have mercy.
C.	Lord, have mercy.		

After incensing the altar the celebrant solemnly intones:

Glory to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord

tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Deus, a quo et Judas reatus sui poenam, et confessionis suae latro praemium sumpsit, concede nobis tuae propitiationis effectum: ut, sicut in passione sua Jesus Christus Dominus noster diversa utrisque intulit stipendia meritorum; ita nobis, ablato vetustatis errore, resurrectionis suae gratiam largiatur: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.
1 Cor. 11, 20–32

Fratres: Convenientibus vobis in unum, jam non est Dominicam cenam manducare. Unusquisque enim suam cenam praesumit ad manducandum. Et alius quidem esurit: alius autem ebrius est. Numquid domos non habetis ad manducandum et bibendum? aut ecclesiam Dei contemnitis, et confunditis eos, qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo. Ego enim accepi a Domino, quod et tradidi vobis, quoniam Dominus Jesus, in qua nocte tradebatur, accepit panem, et gratias agens fregit, et dixit: Accipite, et manducate: hoc est corpus meum, quod pro vobis tradetur: hoc facite in meam commemorationem. Similiter et calicem, postquam cenavit, dicens: Hic calix novum testamentum est in meo sanguine: hoc facite, quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, et calicem bibetis: mortem Domini annuntiabitis donec veniat. Itaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini. Probet autem seipsum homo, et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, judicium sibi manducat et bibit: non dijudicans corpus Domini. Ideo inter vos multi infirmi et imbecilles, et dormiunt multi. Quod si nosmetipsos dijudicaremus, non utique judicaremur. Dum judicamur autem, a Domino corripimur, ut non cum hoc mundo damnemur.
℟. Deo gratias.

God, heavenly King, God the Father almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers: who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

O God, from whom Judas received the punishment of his sin and the thief the reward of his faith, grant us the fruits of thy mercy, so that our Lord Jesus Christ, who in his Passion gave to each the recompense they deserved, may bestow on us, freed from the defects of fallen nature, the grace of his resurrection: who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Epistle of blessed Paul the Apostle to the Corinthians.
1 Cor. 11, 20–32

Brethren: When you meet, there is no question of eating the Lord's Supper; each of you takes his own supper without waiting for the others, and one man goes hungry while another drinks too much. Can it be that you have no houses where you can eat and drink? Or is it that you despise God's church and wish to shame the poor? What am I to say to you? Am I to congratulate you? On this score I do not congratulate you. For my part, I received from the Lord this tradition, and I handed it on to you: that the Lord Jesus, on the night when he was betrayed, took bread, and gave thanks and broke it, and said: This is my body offered up for you; do this to renew the memory of me. And in the same way, after the meal, he took the chalice and said: This chalice is the New Testament, made with my blood; whenever you drink it, do so to renew the memory of me. Since, then, whenever you eat this bread and drink this chalice, you are proclaiming the Lord's death in expectation of his Coming, it follows that if anyone eats the bread or drinks the chalice of the Lord in an unworthy manner, he will be guilty of maltreating the body and blood of the Lord. So a man must examine himself, and only then eat the bread and drink the chalice. If he eats or drinks without recognising the Lord's body for what it is, he is eating and drinking his own condemnation: that is why there are many sick and ill among you, and not a few have died. If we would examine ourselves, we should not be punished; and if we are punished by the Lord, it is for our correction, so that we shall not suffer damnation with the world. ℟. Thanks be to God.

Graduale. *Philipp. 2, 8–9.* Christus factus est pro nobis obediens usque ad mortem, mortem autem Crucis. ℣. Propter quod et Deus exaltavit illum: et dedit illi nomen, quod est super omne nomen.

Celebrans, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Propetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Joannem.
℟. Gloria tibi, Domine.

Joann. 13, 1–15

Ante diem festum Paschae, sciens Jesus, quia venit hora ejus, ut transeat ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo, in finem dilexit eos. Et cena facta, cum diabolus jam misisset in cor ut traderet eum Judas Simonis Iscariotae: sciens quia omnia dedit ei Pater in manus, et quia a Deo exivit et ad Deum vadit: surgit a cena, et ponit vestimenta sua: et, cum accepisset linteum, praecinxit se. Deinde mittit aquam in pelvim, et coepit lavare pedes discipulorum, et extergere linteo quo erat praecinctus. Venit ergo ad Simonem Petrum. Et dicit ei Petrus: Domine, tu mihi lavas pedes? Respondit Jesus, et dixit ei: Quod ego facio, tu nescis modo, scies autem postea. Dicit ei Petrus: Non lavabis mihi pedes in aeternum. Respondit ei Jesus: Si non lavero te, non habebis partem mecum. Dicit ei Simon Petrus: Domine, non tantum pedes meos, sed et manus et caput. Dicit ei Jesus: Qui lotus est, non indiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes. Sciebat enim quisnam esset qui traderet eum: propterea dixit: Non estis mundi omnes. Postquam ergo lavit pedes eorum, et accepit vestimenta sua: cum recubuisset iterum, dixit eis: Scitis quid fecerim vobis? Vos vocatis me Magister et Domine: et bene dicitis: sum etenim. Si ergo ego lavi pedes vestros, Dominus et Magister: et vos debetis alter alterius lavare pedes. Exemplum enim dedi vobis, ut, quemadmodum ego feci vobis, ita et vos faciatis.
℟. Laus tibi, Christe.

Gradual. *Philipp. 2, 8–9.* Christ for our sakes became obedient unto death, even to the death of the Cross. ℣. Therefore God exalted him, and gave him the name that is above all names.

The celebrant, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to John.
℟. Glory to thee, O Lord.

John 13, 1–15

Already, before the Pasch, Jesus knew that his hour had come to pass over from this world to the Father. He had loved his own whom he was leaving in the world, and he loved them to the limit. They were at supper, and the devil had already put it into the heart of Judas son of Simon, the Iscariot, to betray him, when Jesus, although he knew that the Father had put all things into his hands, and that he had come from God and was going to God, rose from his place, put aside his clothes, and fastened a towel about his waist. Then he filled a jug with water, and made to wash his disciples' feet and wipe them with the towel which he had about him. He came to Simon Peter. But Peter said to him: Lord, are you going to wash my feet? Jesus replied: What I am doing, you do not know at present, but afterwards you will understand. Peter said to him: No, you shall not wash my feet; no, never. Jesus replied: If I do not wash you, you have no part with me. Simon Peter said to him: Lord, then wash not only my feet, but also my hands and head. Jesus answered: One who has bathed need only have his feet washed; for the rest, he is clean. You too, my disciples, are clean; but not all of you. For he knew that one was betraying him; that is why he said: Not all of you are clean. When he had washed their feet and put on his clothes, he returned to his place and said to them: Understand what I have done for you. You call me Master and Lord, and rightly so, for that is what I am. If then I, though Lord and Master, have washed your feet, you too must wash one another's feet. I have set you an example, so that you will do as I have done for you.
℟. Praise to thee, O Christ.

Celebrans osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Post evangelium habeatur brevis Homilia.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

DE LOTIONE PEDUM

In medio presbyterii, vel in ipsa aula ecclesiae, parata sint sedilia pro duodecim viris, quorum lavabuntur pedes. Diaconus et subdiaconus, inducunt duodecim viros selectos, binos et binos, ad locum paratum. Antiphonae vero, psalmi et versus cantandi vel recitandi, sunt:

1

Antiphona. *Joann. 13, 34.* Mandatum novum do vobis: ut diligatis invicem, sicut dilexi vos, dicit Dominus.
Ps. 118, 1. Beati immaculati in via: qui ambulant in lege Domini.
Et repetitur immediate antiphona Mandatum novum. *Et sic aliae antiphonae, quae habent psalmos vel versus, repetunter. Et de quolibet psalmo dicitur tantum primus versus.*

2

Antiphona. *Joann. 13, 4, 5, 15.* Postquam surrexit Dominus a cena, misit aquam in pelvim, et coepit lavare pedes discipulorum: hoc exemplum reliquit eis.
Ps. 47, 2. Magnus Dominus, et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus.
Postquam surrexit Dominus.

3

Antiphona. *Joann. 13, 12, 13, 15.* Dominus Jesus, postquam cenavit cum discipulis suis, lavit pedes eorum, et ait illis: Scitis quid fecerim vobis ego, Dominus et Magister? Exemplum dedi vobis, ut et vos ita faciatis.
Ps. 84, 2. Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob.
Dominus Jesus.

4

Antiphona. *Joann. 13, 6–7, 8.* Domine, tu mihi lavas pedes? Respondit Jesus, et dixit ei: Si non lavero tibi pedes, non habebis partem mecum.
℣. Venit ergo ad Simonem Petrum, et dixit ei Petrus.

The celebrant kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

After the Gospel there should be a short Homily.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

THE WASHING OF THE FEET

In the middle of the sanctuary or in the body of the church, places are prepared for the twelve men whose feet are to be washed. The deacon and subdeacon lead the twelve chosen, in pairs, to their places. The following are the antiphons, psalms or versicles to be sung or recited:

1

Antiphon. *John 13, 34.* A new commandment I give you: to love one another as I have loved you, says the Lord.
Ps. 118, 1. Blessed are they whose way is innocent, who walk in the law of the Lord.
The antiphon A new commandment *is immediately repeated. Similarly the other antiphons which have psalms or verses. Only the first verse of any psalm is said.*

2

Antiphon. *John 13, 4, 5, 15.* After the Lord rose from supper, he filled a jug with water, and made to wash his disciples' feet. He set them this example.
Ps. 47, 2. Great is the Lord and greatly to be praised, in the city of our God, on his holy mountain.
After the Lord rose.

3

Antiphon. *John 13, 12, 13, 15.* The Lord Jesus, after supper with his disciples, washed their feet and said to them: Understand what I have done for you, I, your Lord and Master. I have set you an example, so that you will do as I have done for you.
Ps. 84, 2. Thou hast blessed, Lord, thy land; thou hast brought the house of Jacob from captivity.
The Lord Jesus.

4

Antiphon. *John 13, 6–7, 8.* Lord, are you going to wash my feet? Jesus replied: If I do not wash you, you have no part with me.
℣. He came to Simon Peter, and Peter said to him.

Et repetitur antiphona Domine, tu mihi lavas pedes?
℣. Quod ego facio, tu nescis modo: scies autem postea.
Tertio repetitur antiphona Domine, tu mihi lavas pedes?

5

Antiphona. *Joann. 13, 14.* Si ego Dominus et Magister vester, lavi vobis pedes: quanto magis debetis alter alterius lavare pedes?
Ps. 48, 2. Audite haec, omnes gentes: auribus percipite, qui habitatis orbem.
Si ego, Dominus.

6

Antiphona. *Joann. 13, 35.* In hoc cognoscent omnes, quia discipuli mei estis, si dilectionem habueritis ad invicem.
℣. Dixit Jesus discipulis suis.
In hoc cognoscent.

7

Antiphona. *1 Cor. 13, 13.* Maneant in vobis fides, spes, caritas, tria haec: major autem horum est caritas.
℣. Nunc autem manent fides, spes, caritas, tria haec: major horum est caritas.
Maneant in vobis.

8

Sequens antiphona cum suis versibus numquam omittitur.
Antiphona. Ubi caritas et amor, Deus ibi est.
℣. Congregavit nos in unum Christi amor.
℣. Exsultemus et in ipso jucundemur.
℣. Timeamus et amemus Deum vivum.
℣. Et ex corde diligamus nos sincero.

Et repetitur antiphona Ubi caritas et amor, Deus ibi est.
℣. Simul ergo cum in unum congregamur:
℣. Ne nos mente dividamur, caveamus.
℣. Cessent jurgia maligna, cessent lites.
℣. Et in medio nostri sit Christus Deus.

Et repetitur antiphona Ubi caritas et amor, Deus ibi est.
℣. Simul quoque cum beatis videamus
℣. Glorianter vultum tuum, Christe Deus:
℣. Gaudium, quod est immensum atque probum,
℣. Saecula per infinita saeculorum. Amen.

The antiphon Lord, are you going to wash my feet? *is repeated.*
℣. What I am doing, you do not know at present, but you will understand afterwards.
The antiphon Lord, are you going to wash my feet? *is repeated again.*

5

Antiphon. *John 13, 14.* If then I, though your Lord and Master, have washed your feet, how much more must you wash one another's feet?
Ps. 48, 2. Hear this, all the nations: listen to this, all the inhabitants of the world.
If then I, though your Lord.

6

Antiphon. *John 13, 35.* This is the mark by which all men will know you for my disciples, that you show love for one another.
℣. Jesus said to his disciples.
This is the mark.

7

Antiphon. *1 Cor. 13, 13.* May there be in you three gifts that last: faith, hope and charity; and the greatest of the three is charity.
℣. In this world there are three gifts that last: faith, hope and charity; and the greatest of the three is charity.
May there be in you.

8

The following antiphon with its versicles is never omitted.
Antiphon. Wherever there is charity and love, God is there.
℣. The love of Christ has made us one.
℣. Let us be glad and take our joy in him.
℣. Let us revere and love the living God.
℣. Let us love one another sincerely from our hearts.

The antiphon Wherever there is charity and love, God is there *is repeated.*
℣. Whenever, then, we come together,
℣. We must see to it that we are of one mind.
℣. Let there be an end to evil bickering, an end to quarrelling.
℣. And Christ our God be in our midst.

The antiphon Wherever there is charity and love, God is there *is repeated.*
℣. Grant that we may see, with thy saints,
℣. The glory of thy face, Christ our God;
℣. Which is joy eternal and unfeigned,
℣. For ever without end. Amen.

Post lotionem celebrans lavat manus. Deinde celebrans dicit:

Pater noster *secrete.*

C. Et ne nos inducas in tentationem.
℟. Sed libera nos a malo.
C. Tu mandasti mandata tua, Domine.
℟. Custodiri nimis.
C. Tu lavasti pedes discipulorum tuorum.
℟. Opera manuum tuarum ne despicias.
C. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.
C. Dominus vobiscum.
℟. Et cum spiritu tuo.

Oremus. **Oratio**

Adesto, Domine, quaesumus, officio servitutis nostrae: et quia tu discipulis tuis pedes lavare dignatus es, ne despicias opera manuum tuarum, quae nobis retinenda mandasti: ut, sicut hic nobis et a nobis exteriora abluuntur inquinamenta; sic a te omnium nostrum interiora laventur peccata. Quod ipse praestare digneris, qui vivis et regnas Deus: per omnia saecula saeculorum. ℟. Amen.

Post pedum lotionem, seu, ubi haec locum non habuerit, post Homiliam, proceditur in celebratione Missae.

Antiphona ad offertorium. *Ps. 117, 16, 17.* Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

Celebrans accipit Patenam cum Hostia, quam offerens dicit:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

After the washing the celebrant washes his hands. Then he says:

Our Father *in a low voice.*

C. And lead us not into temptation.
℟. But deliver us from evil.
C. Lord, you have given us your commandments.
℟. To keep them truly.
C. You have washed the feet of your disciples.
℟. Do not despise the work of your hands.
C. Lord, hear my prayer.
℟. And let my cry reach thee.
C. The Lord be with you.
℟. And with you also.

Let us pray. **Prayer**

Assist us, we beg thee, Lord, in the performance of our service, and since thou didst humble thyself and wash the feet of thy disciples, do not despise the work of thy hands, which thou didst command us to re-enact. Just as we wash from ourselves the outward dirt, do thou wash away the inward sins of all here present. And be pleased to grant us this, who livest and reignest God, world without end. ℟. Amen.

After the Washing of the Feet, or, when it does not take place, after the Homily, the celebration of Mass continues.

Offertory antiphon. *Ps. 117, 16, 17.* The Lord's right hand hath done mighty things, the Lord's right hand hath raised me up; I shall not die, but shall live and tell the deeds of the Lord.

The celebrant takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Celebrans lavat manus, dicens: *Ps. 25, 6–12*

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Celebrans dicit:* Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day it that may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the celebrant says: *Ps. 25, 6–12*

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The celebrant says:* Amen.

Secreta

Ipse tibi, quaesumus, Domine, sancte Pater, omnipotens aeterne Deus, sacrificium nostrum reddat acceptum, qui discipulis suis in sui commemorationem hoc fieri hodierna traditione monstravit, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio de Sancta Cruce

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui salutem humani generis in ligno Crucis constituisti: ut unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Caeli caelorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE

Finita Praefatione, celebrans extendens, elevans aliquantulum et jungens manus, elevansque ad caelum oculos, et statim demittens, profunde inclinatus ante Altare, manibus super eo positis, dicit:

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, *Osculatur Altare et, junctis manibus ante pectus, dicit:* uti accepta habeas, et benedicas, *Signat ter super Hostiam et Calicem simul dicens:* haec ✠ dona, haec ✠ munera, haec ✠ sancta sacrificia illibata, *Extensis manibus prosequitur:* in primis, quae tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus

Secret

Lord, holy Father, almighty eternal God, we beg thee that Jesus Christ thy Son our Lord, who instituted this day the rite which he bade his disciples perform in his memory, may make our sacrifice acceptable to thee: he who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface of the Holy Cross

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God, who didst win salvation for the human race on the tree of the Cross; that from the tree which brought death, life might spring again, and Satan who conquered through the tree, on the tree also might be conquered, through Christ our Lord. Through him thy majesty is praised by Angels, adored by Dominations, revered by Powers. The heavens also, the Virtues and the holy Seraphim in exultant harmony proclaim it. Grant, we implore thee, that our voices also may be joined with theirs, in homage and supplication saying:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in highest.

CANON OF THE MASS

When he has finished the Preface, the celebrant extends his hands, then, raising them slightly and joining them, with his eyes raised to heaven and immediately lowered, he bows profoundly before the altar and, with his hands placed on it, says:

To thee, most merciful Father, we make our humble prayer, asking through Jesus Christ thy Son, our Lord, *he kisses the altar and joining his hands says:* that thou wouldst receive and bless, *he makes the sign of the Cross three times over the Host and Chalice, saying:* these ✠ gifts, these ✠ presents, these ✠ holy, spotless offerings. We offer them to thee first and foremost for thy holy catholic Church: be pleased, throughout the whole world, to give her peace, to protect, gather into one, and govern her. We offer them too for thy servant N. our Pope and for N. our

orthodoxis, atque catholicae, et apostolicae fidei cultoribus.

Commemoratio pro Vivis

Memento, Domine, famulorum, famularumque tuarum N. et N. *Jungit manus, orat aliquantulum pro quibus orare intendit: deinde manibus extensis prosequitur:* et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibique reddunt vota sua aeterno Deo, vivo et vero.

Infra Actionem

Communicantes, et diem sacratissimum celebrantes, quo Dominus noster Jesus Christus pro nobis est traditus, sed et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis ejusdem Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum, ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis, et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani, et omnium Sanctorum tuorum; quorum meritis, precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. *Jungit mánus.* Per eundem Christum Dominum nostrum. Amen.

Tenens manus expansas super oblata, dicit:

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quam tibi offerimus ob diem, in qua Dominus noster Jesus Christus tradidit discipulis suis Corporis et Sanguinis sui mysteria celebranda: quaesumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. *Jungit manus.* Per eundem Christum Dominum nostrum. Amen.

Quam oblationem tu, Deus, in omnibus, quaesumus, *Signat ter super oblata,* bene ✠ dictam, adscrip ✠ tam, ra ✠ tam, rationabilem, acceptabilemque facere digneris: *Signat semel super Hostiam,* ut nobis Cor ✠ pus, *et semel super Calicem,* et San ✠ guis fiat dilectissimi Filii tui, *Jungit manus,* Domini nostri Jesu Christi.

Bishop and for all those who, faithful to the true teaching, are guardians of the catholic and apostolic faith.

The Commemoration of the Living

Remember, Lord, thy servants, men and women N. and N. *he joins his hands and prays a little while for those for whom he intends to pray: then, extending his hands, he continues:* and all those here around us: thou knowest their faith and proven loyalty. For them we offer thee this sacrifice of praise, or they offer it to thee for themselves, for all their own: to obtain redemption of their souls, the salvation they hope for and freedom from all danger: and they make their prayers to thee, the eternal, living and true God.

The Action

United in one communion, we venerate the most holy day on which our Lord Jesus Christ was delivered up for us. We venerate also before all others the memory of the glorious ever-virgin Mary, Mother of God, our Lord Jesus Christ: and the memory too of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints. Through their merits and prayers, defend us in all circumstances by thine aid and protection. *He joins his hands.* Through the same Christ our Lord. Amen.

Holding his hands outstretched over the offerings, he says:

Be pleased then, Lord, to accept this offering from us thy servants and from thy whole family, too; we offer it on this day when our Lord Jesus Christ handed over to his disciples the mysteries of his Body and Blood for them to celebrate; let it be thy will to dispose all our days in thy peace and to snatch us from eternal damnation and count us among the number of your chosen ones. *He joins his hands.* Through Christ our Lord. Amen.

May it seem fitting to thee, O God, to make this offering in every way, *he makes the sign of the Cross three times over the offerings,* a blessed ✠ offering, an acceptable ✠ offering, an approved ✠ offering, perfect and pleasing to thee: so that it may become for us, *he makes the sign of the Cross once over the Host,* the Body ✠, *and once over the Chalice,* and Blood ✠ of thy well-beloved Son, *he joins his hands,* our Lord Jesus Christ.

Incensatio Sacramenti, ut in missa solemni moris est, hodie fit etiam si missa absque ministris sacris celebratur; tunc autem ab acolythis, seu ministrantibus, peragitur.

Qui pridie, quam pro nostra omniumque salute pateretur, hoc est, hodie, *Accipit Hostiam,* accepit panem in sanctas, ac venerabiles manus suas, *Elevat oculos ad caelum,* et elevatis oculis in caelum ad te Deum Patrem suum omnipotentem, *Caput inclinat,* tibi gratias agens, *Signat super Hostiam,* bene ✠ dixit, fregit deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

Tenens ambabus manibus Hostiam inter indices et pollices, profert verba consecrationis secrete, distincte, et attente super Hostiam, et simul super omnes, si plures sint consecrandae.

Hoc est enim Corpus meum.

Quibus verbis prolatis, statim Hostiam consecratam genuflexus adorat: surgit, ostendit populo, reponit super Corporale, et genuflexus iterum adorat: nec amplius pollices et indices disjungit, nisi quando Hostia tractanda est, usque ad ablutionem digitorum.

Tunc, detecto Calice, dicit:

Simili modo postquam coenatum est, *Ambabus manibus accipit Calicem,* accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas: item *Caput inclinat,* tibi gratias agens, *Sinistra tenens Calicem, dextera signat super eum,* bene ✠ dixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes.

Profert verba consecrationis super Calicem, attente, continuate, et secrete, tenens illum parum elevatum.

Hic est enim Calix Sanguinis mei, novi et aeterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.

Quibus verbis prolatis, deponit Calicem super Corporale, et dicens secrete: Haec quotiescumque feceritis, in mei memoriam facietis. *Genuflexus adorat: surgit, ostendit populo, deponit, cooperit, et*

The incensation of the Sacrament, customary at Solemn Mass, is performed today even if Mass is celebrated without the sacred ministers; in this case it is done by the acolytes or servers.

He it was who on the eve before he suffered to save us and all mankind, that is, today, *he takes the Host,* took bread in his holy and adorable hands, *he raises his eyes to heaven,* and looking up to heaven to thee, God, his almighty Father, *he bows his head,* giving thanks to thee, *he makes the sign of the Cross over the Host,* he ✠ blessed the bread, broke it, and gave it to his disciples, saying: Take and eat of this, all of you.

Holding the Host with both hands, between the index finger and thumb, he pronounces quietly, distinctly and attentively the words of Consecration over the Host, and at the same time over all the other Hosts, if there are others to be consecrated.

For this is my Body.

When he has pronounced these words, he genuflects immediately and adores the Sacred Host: he rises, shows It to the people, replaces It on the corporal, and genuflecting adores It a second time; and he keeps together the index finger and the thumb of his hands, except when the Host is to be touched, until the washing of his fingers.

Then, uncovering the Chalice, he says:

In like manner after the Supper, *he takes the Chalice in both hands,* he took this noble Chalice in his holy and adorable hands: *he bows his head,* and giving thanks to thee, *holding the Chalice with his left hand, he makes the sign of the Cross over it with his right,* he blessed ✠ it and gave it to his disciples, saying: Take and drink of this, all of you.

He pronounces the words of Consecration over the Chalice, attentively, consecutively and in a quiet voice, holding it slightly elevated.

For this is the Chalice of my Blood of the new and eternal testament: the mystery of the faith: which shall be shed for you and for the multitude of mankind so that sins may be forgiven.

When he has pronounced these words he replaces the Chalice on the corporal, and says quietly: As often as you shall do this, you shall do it in memory of me. *Making a genuflection, he adores;*

genuflexus iterum adorat.

Deinde disjunctis manibus dicit:

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatae passionis, nec non et ab inferis resurrectionis, sed et in caelos gloriosae ascensionis: offerimus praeclarae majestati tuae de tuis donis ac datis, *Jungit manus, et signat ter super Hostiam, et Calicem simul, dicens:* hostiam ✠ puram, hostiam ✠ sanctam, hostiam ✠ immaculatam, *Signat semel super Hostiam, dicens:* Panem ✠ sanctum vitae aeternae, *et semel super Calicem, dicens:* et Calicem ✠ salutis perpetuae.

Extensis manibus prosequitur:

Supra quae propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchae nostri Abrahae: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Profunde inclinatus, junctis manibus, et super Altare positis, dicit:

Supplices te rogamus, omnipotens Deus: jube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae majestatis tuae: ut quotquot, *Osculatur Altare,* ex hac altaris participatione sacrosanctum Filii tui, *Jungit manus, et signat semel super Hostiam, et semel super Calicem,* Cor ✠ pus et San ✠ guinem sumpserimus, *Seipsum signat, dicens:* omni benedictione caelesti et gratia repleamur. *Jungit manus.* Per eundem Christum Dominum nostrum. Amen.

Commemoratio pro Defunctis

Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.
Jungit manus, orat aliquantulum pro iis defunctis, pro quibus orare intendit, deinde extensis manibus prosequitur: Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. *Jungit manus, et caput inclinat, dicens:* Per eundem Christum Dominum nostrum. Amen.

he rises, shows the Chalice to the people, replaces it, covers it, and genuflecting adores again.

Then with his hands apart he says:

For that reason, Lord, in memory of the blessed passion of the same Christ, thy Son, our Lord, of his resurrection from the place of the dead, and of his ascension into the glory of heaven, we thy servants, together with thy holy people, present thy glorious majesty with this offering, taken from thine own good gifts. *He joins his hands and makes the sign of the Cross three times over the Host and Chalice together, saying:* the perfect ✠ victim, the holy ✠ victim, the unblemished ✠ victim, *he makes the sign of the Cross once over the Host, saying:* the holy ✠ Bread of eternal life, *and once over the Chalice, saying:* and the Chalice ✠ of eternal salvation.

With hands outstretched he continues:

Turn thy face, in favour and kindliness, to these our offerings. Accept them as thou wert pleased to accept the gifts of thy servant Abel the Just, and the sacrifice of Abraham the Father of our race, and that which thy high priest Melchisedech offered thee, a holy offering, a victim without blemish.

Bowing profoundly, with hands joined and placed upon the altar, he says:

We humbly beg of thee, almighty God, have thy holy angel bear these gifts in his hands to thine altar on high, into the presence of thy divine majesty: so that when, *he kisses the altar,* in the communion of this altar, we shall receive the infinitely holy, *he joins his hands and makes the sign of the Cross once over the Host and once over the Chalice,* ✠ Body and ✠ Blood of thy Son, *he makes the sign of the Cross over himself, saying:* we may all be filled with every blessing and grace from heaven. *He joins his hands.* Through the same Christ our Lord. Amen.

Commemoration of the Dead

Remember also, Lord, thy servants, men and women, N. and N., who have gone before us marked with the seal of the faith, and sleep in the sleep of peace.
He joins his hands, prays a short while for the dead for whom he intends to pray; then with hands outstretched he continues: To those, Lord, and to all who take their rest in Christ, grant, we beg thee, the place of consolation, of light, and of peace. *He joins his hands and bows his head, saying:* Through the same Christ our Lord. Amen.

Manu dextera percutit sibi pectus, elata aliquantulum voce dicens:

Nobis quoque peccatoribus *Extensis manibus ut prius, secrete prosequitur:* famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. *Jungit manus.* Per Christum Dominum nostrum.

Per quem haec omnia, Domine, semper bona creas, *Signat ter super Hostiam et Calicem simul, dicens:* sancti ✠ ficas, vivi ✠ ficas, bene ✠ dicis, et praestas nobis.

Discooperit Calicem, genuflectit, accipit Hostiam inter pollicem et indicem manus dexterae: et tenens sinistra Calicem, cum Hostia signat ter a labio ad labium Calicis, dicens: Per ip ✠ sum, et cum ip ✠ so, et in ip ✠ so, *Cum ipsa Hostia signat bis inter se et Calicem, dicens:* est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus ✠ Sancti, *Elevans parum Calicem cum Hostia, dicit:* omnis honor, et gloria.

Reponit Hostiam, Calicem Palla cooperit, genuflectit, surgit, et dicit intelligibili voce, vel cantat: Per omnia saecula saeculorum. ℟. Amen.

Jungit manus.

Oremus: Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:
Extendit manus.

Pater noster, qui es in caelis: sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.
℟. Sed libera nos a malo.
Celebrans secrete dicit: Amen.

Deinde manu dextera accipit inter indicem et medium digitos Patenam, quam tenens super Altare erectam, dicit secrete:

Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus et futuris: et, intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis

He strikes his breast with his right hand, saying in a slightly louder voice:

To us also, who are sinners, *with outstretched hands held as before, he continues* thy servants, trusting in thine infinite mercy, grant of thy goodness a place in the fellowship of thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all thy Saints. Admit us to their company we beg thee, not weighing what we deserve but generously pardoning us. *He joins his hands.* Through Christ our Lord.

Through him, Lord, thou dost ever create, *he makes the sign of the Cross three times over the Host and Chalice together, saying:* and make ✠ holy, infuse ✠ with life and bless ✠ all these good things, thy gifts to us.

He uncovers the Chalice, genuflects, takes the Host between the thumb and index finger of his right hand: and holding the Chalice with his left hand, he makes the sign of the Cross with the Host from rim to rim of the Chalice, saying: Through ✠ him, and with ✠ him, and in ✠ him, *he makes the sign of the Cross twice with the Host, between himself and the Chalice, saying:* be given to thee God, Father Almighty, in the unity of the Holy ✠ Spirit, *raising slightly the Chalice with the Host, he says:* all honour and all glory.

He lays down the Host, covers the Chalice with the pall, genuflects, rises and says or sings, so that all may understand: World without end. ℟. Amen.

He joins his hands.

Let us pray. Instructed by our Saviour's commands and trained by God's teaching we dare to say:
He stretches out his hands.

Our Father, who art in heaven, hallowed by thy name, thy kingdom come, thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us, and lead us not into temptation:
℟. But deliver us from evil.
The priest says in a quiet voice: Amen.

Then he takes the paten between the first and second fingers of his right hand, and holding it upright on the altar, says in a quiet voice:

Deliver us, Lord, we beg thee, from all evils past, present and future; and through the intercession of the blessed and glorious ever-virgin Mary, Mother of God, and of the

tuis Petro et Pauli, atque Andrea, et omnibus Sanctis, *Signat se cum Patena a fronte ad pectus,* da propitius pacem in diebus nostris: *Patenam osculatur,* ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Submittit Patenam Hostiae, discooperit Calicem, genuflectit, surgit, accipit Hostiam, et eam super Calicem tenens utraque manu, frangit per medium, dicens:
Per eundem Dominum nostrum Jesum Christum Filium tuum.

Et mediam partem, quam in dextera manu tenet, ponit super Patenam. Deinde ex parte, quae in sinistra remanserat, frangit particulam dicens:
Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Aliam mediam partem, quam in sinistra manu habet, adjungit mediae super Patenam positae, et particulam parvam dextera retinens super Calicem, quem sinistra per nodum infra cuppam tenet, dicit intelligibili voce, vel cantat:
Per omnia saecula saeculorum. ℟. Amen.

Cum ipsa particula signat ter super Calicem, dicens:
Pax ✠ Domini sit ✠ semper vobis ✠ cum.
℟. Et cum spiritu tuo.

Particulam ipsam immittit in Calicem, dicens secrete:

Haec commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam aeternam. Amen.

Cooperit Calicem, genuflectit, surgit, et inclinatus Sacramento, junctis manibus, et ter pectus percutiens, intelligibili voce dicit:

Agnus Dei, qui tollis peccata mundi: miserere nobis.

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Agnus Dei, qui tollis peccata mundi: miserere nobis.

Deinde, junctis manibus super Altare, inclinatus dicit secrete sequentes Orationes:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et

blessed Apostles Peter and Paul and Andrew, and of all the Saints, *he signs himself with the paten.* grant peace in our days; *he kisses the paten,* so that helped by the workings of thy mercy we may be always free from sin and unshaken by any disturbance.

He places the paten under the Host, uncovers the Chalice, genuflects, rises, takes the Host and holding It in both hands over the Chalice, breaks It in half, saying:
Through the same Jesus Christ our Lord, thy Son.

Then he places on the paten the part of the Host which he holds in his right hand. He then breaks off a particle from the part that remains in his left hand, saying:
Who is God, living and reigning with thee in the unity of the Holy Spirit.

The other half, which he holds in his left hand, he sets beside the half on the paten; and with his right hand holding the small particle over the Chalice, taken in his left hand between the cup and the node, says or sings in an audible voice:
World without end. ℟. Amen.

With the particle itself he makes the sign of the Cross three times over the Chalice, saying:
The peace ✠ of the Lord ✠ be always ✠ with you.
℟. And with you also.

He puts the particle into the Chalice, saying quietly:

May this sacramental mingling of the Body and of the Blood of our Lord Jesus Christ, which we are about to receive, bring us eternal life. Amen.

He covers the Chalice, genuflects, rises, and with hands joined, bowing to the Sacrament, he strikes his breast three times, saying in an audible voice:
Lamb of God, who takest away the sins of the world, have mercy on us.
Lamb of God, who takest away the sins of the world, have mercy on us.
Lamb of God, who takest away the sins of the world, have mercy on us.

Then with his hands joined on the altar, bowing down, he says quietly the following prayers:

Lord Jesus Christ, Son of the living God, who, in fulfilment of the Father's will, in a common work with the Holy Spirit, hast by thy death brought life to the world, deliver me by

Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhaerere mandatis, et a te numquam separari permittas: Qui cum eodem Deo Patre, et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

Genuflectit, surgit, et dicit:

Panem caelestem accipiam, et nomen Domini invocabo. *Deinde parum inclinatus, accipit ambas partes Hostiae inter pollicem et indicem sinistrae manus, et Patenam inter eundem indicem et medium supponit, et dextera tribus vicibus percutiens pectus, elata aliquantulum voce, ter dicit devote et humiliter:*

Domine, non sum dignus, *Et secrete prosequitur:* ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Postea dextera se signans cum Hostia super Patenam, dicit:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.
Et se inclinans, reverenter sumit ambas partes Hostiae: quibus sumptis, deponit Patenam super Corporale, et erigens se jungit manus, et quiescit aliquantulum in meditatione Sanctissimi Sacramenti.

Deinde discooperit Calicem, genuflectit, colligit fragmenta, si quae sint, extergit Patenam super Calicem, interim dicens:

Quid retribuam Domino pro omnibus quae retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

Accipit Calicem manu dextera, et eo se signans, dicit:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.
Et sinistra supponens Patenam Calici, reverentur sumit totum Sanguinem cum particula.

this thy infinitely holy Body and Blood from all my sins and from every evil. Make me always cleave to thy commandments and never let me become separated from thee: Who art God, living and reigning with God the Father and the Holy Spirit, world without end. Amen.

Unworthy as I am, Lord Jesus Christ, I dare to receive thy Body; do not let that bring down upon me thy judgement and condemnation; through thy loving kindness let it be a safeguard and a healing remedy for my soul and body: Who with God the Father in the unity of the Holy Spirit livest and reignest God for ever and ever. Amen.

He genuflects, rises and says:

I will take the Bread of heaven and I will call upon the name of the Lord. *Bowing slightly, he takes both parts of the Host between the thumb and first finger of his left hand, and places the paten beneath, between the first finger and second; then with his right hand he strikes his breast three times and says humbly and devoutly, three times, in a slightly raised voice:*

Lord, I am not worthy, *and continues quietly:* that thou shouldst enter under my roof; but say only the word and my soul shall be healed.

Afterwards, he makes the sign of the Cross with the Host over the paten, saying:

The Body of our Lord Jesus Christ be my soul's protection for life eternal. Amen.
And bowing down, he reverently consumes both parts of the Host: and when he has consumed them, he puts down the paten on the corporal and, standing upright, joins his hands and stays some time in meditation on the Most Blessed Sacrament.

Then he uncovers the Chalice, genuflects, collects the fragments if there are any, and purifies the paten over the Chalice, saying:

What shall I give to God in return for all his gifts to me? I will take the Chalice of salvation and I will call upon the name of the Lord. I will praise the Lord as I call upon him, and I shall be safe from my enemies.

Taking the Chalice in his right hand, he signs himself with it, saying:

May the Blood of our Lord Jesus Christ be my soul's protection for life eternal. Amen.
With the paten in his left hand, beneath the Chalice, he reverently consumes all the Precious Blood with the particle.

Antiphona ad communionem cantari potest a schola, dum celebrans sacras particulas distribuit.

Antiphona ad communionem. *Joann. 13, 12, 13, 15.* Dominus Jesus, postquam coenavit cum discipulis suis, lavit pedes eorum, et ait illis: Scitis quid fecerim vobis ego Dominus, et Magister? Exemplum dedi vobis, ut et vos ita faciatis.

Juxta numerum communicantium addi possunt sequentes psalmi: Psalmi 22, 71, 103, 150.

Psalmus 22

Dominus pascit me: nihil mihi deest; in pascuis virentibus cubare me facit.
Ad aquas, ubi quiescam, conducit me; reficit animam meam.
Deducit me per semitas rectas propter nomen suum.
Etsi incedam in valle tenebrosa, non timebo mala, quia tu mecum es.
Virga tua et baculus tuus: haec me consolantur.
Paras mihi mensam spectantibus adversariis meis.
Inungis oleo caput meum; calix meus uberrimus est.
Benignitas et gratia me sequentur cunctis diebus vitae meae.
Et habitabo in domo Domini in longissima tempora.

Et repetitur antiphona Domínus Jesus.

Communione fidelium peracta, celebrans procedit ad ablutionem Calicis et digitorum:

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis; et praesta: ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in saecula saeculorum. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Postcommunio**

Refecti vitalibus alimentis, quaesumus Domine Deus noster: ut, quod tempore nostrae mortalitatis exsequimur, immortalitatis tuae munere consequamur. Per Dominum nostrum

The Communion antiphon may be sung while the celebrant distributes Holy Communion.

Communion antiphon. *John 13, 12, 13, 15.* The Lord Jesus, after supper with his disciples, washed their feet and said to them: Understand what I have done for you, I, your Lord and Master. I have set you an example, so that you will do as I have done for you.

Depending on the number of communicants, the following psalms may be added: Psalms 22, 71, 103, 150.

Psalm 22

The Lord is my shepherd; I lack nothing; he makes me lie down in green pastures.
He guides me to restful waters; he restores my life.
He leads me by right paths for his name's sake.
And though I walk in the dark valley, I fear no evil since you are at my side.
Your rod and your staff: these are my comfort.
You set a table for me in the sight of my enemies.
You anoint my head with oil; my cup is well filled.
Goodness and kindness shall follow me all the days of my life.
And I shall dwell in the Lord's house for endless years.

The antiphon The Lord Jesus *is repeated.*

After the communion of the faithful, the celebrant purifies the Chalice and his fingers:

What our mouths have eaten, Lord, may our souls receive with purity and may the gift we receive in this life be for us a remedy for life eternal.

May thy Body which I have eaten, Lord, and thy Blood which I have drunk, cleave to my innermost being; and grant that nothing of sin's defilement may remain in me, now that I have been renewed by this sacrament so pure and holy: who livest and reignest world without end. Amen.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Postcommunion**

Strengthened by the food that gives life, we beg thee, Lord our God, that what we seek in the time of our mortal life, we may obtain by the gift of thy immortality: through our Lord Jesus

Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Benedicamus Domino. ℟. Deo gratias.

Celebrans inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

DE SOLEMNI TRANSLATIONE AC REPOSITIONE SACRAMENTI

Dum fit processio, cantatur hymnus:

Pange, lingua, gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.

Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

In supremae nocte cenae,
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbae duodenae
Se dat suis manibus.

Verbum Caro, panem verum
Verbo Carnem efficit:
Fitque Sanguis Christi merum:
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Let us bless the Lord. ℟. Thanks be to God.

The celebrant bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring forgiveness to me and all for whom I have offered it. Through Christ our Lord. Amen.

THE SOLEMN REMOVAL OF THE BLESSED SACRAMENT

During the procession, the following hymn is sung:

Praise, my tongue, the mystery
of the glorious Body
and of the precious Blood
which the king of the nations,
fruit of a royal womb,
poured out as the world's ransom.

To us he was given, to us he was born
of a pure virgin.
He lived in the world and when
he had spread the seed of truth,
he closed in a wondrous way
the period of his sojourn here.

As he is reclining with his brethren
on the night of the last supper,
he complies completely with the Law
in regard to the legal foods
and then gives himself with his own hands
as food to the group of twelve.

The Word made flesh by a word
changes true bread into his flesh,
and wine becomes his blood.
If man cannot perceive this change,
faith of itself is enough
to convince the well-disposed.

Deponit pyxidem super Altare. Interim canitur:

Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum,
Novo cedat ritui:
Praestet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.
Amen.

Postea, omnes, genibus flexis, per aliquod temporis spatium in silentio Sacramentum adorant.

DE ALTARIUM DENUDATIONE

Deinde celebrans cum ministris, seu ministrantibus, exeunt ante Altare majus: facta eidem reverentia, stantes, incipiunt denudationem altarium. Celebrans dicit clara voce sequentem antiphonam:
Psalmus 21, 19. Dividunt sibi vestimenta mea, et de veste mea mittunt sortem.

Psalmus 21

Deus meus, Deus meus, quare me dereliquisti? Longe abis a precibus, a verbis clamoris mei.
Deus meus, clamo per diem, et non exaudis, et nocte et non attendis ad me.
Tu autem in sanctuario habitas, laus Israel.
In te speraverunt patres nostri, speraverunt et liberasti eos;
Ad te clamaverunt et salvi facti sunt, in te speraverunt et non sunt confusi.
Ego autem sum vermis et non homo, opprobrium hominum et despectio plebis.
Omnes videntes me deridint me, diducunt labia, agitant caput.
Confidit in Domino: liberet eum, eripiat eum, si diligit eum.
Tu utique duxisti me inde ab utero; securum me fecisti ad ubera matris meae.
Tibi traditus sum inde ab ortu, ab utero matris meae Deus meus es tu.
Ne longe steteris a me, quoniam tribulor; prope esto: quia non est adjutor.

He puts the pyx on the altar, and the hymn continues:

Let us therefore humbly
reverence so great a sacrament.
Let the old types depart
and give way to the new rite.
Let faith provide her help
where all the senses fail.

To the Father and the Son
be praise, acclamation,
salvation, honour, might
and blessing too.
To the One who proceeds from them both
be given equal praise.
Amen.

Afterwards all remain kneeling and adore the Sacrament in silence for a short time.

THE STRIPPING OF THE ALTARS

The celebrant, coming out with the ministers or servers, goes to the high altar; they stand and bow, then begin the stripping of the altars. The celebrant recites in a clear voice the following antiphon:
Psalm 21, 19. They share out my garments and cast lots for my tunic.

Psalm 21

My God, my God, why hast thou abandoned me? My prayers do not reach thee, nor the echo of my crying.
Day and night, my God, I cry to thee: thou hearest not, thou heedest not.
Yet thou dwellest in the holy place, Israel's glory.
In thee our fathers trusted: they trusted and thou didst rescue them.
They cried to thee and rescue came: they hoped in thee and were not disappointed.
But I am a worm, my manhood has gone: a reproach to human eyes, and a laughing stock for the crowd.
All who see me make a mockery of me: they grimace at the sight, and toss their heads:
He trusted in the Lord; let the Lord help him: let the Lord rescue him if he love him.
It was thy power that drew me out of the womb: that kept me safe at my mother's breast.
From the moment of my birth, I was in thy hands: from the time I left my mother's womb, thou art my God.

Circumstant me juvenci multi, tauri Basan cingunt me.
Aperiunt contra me os suum, sicut leo rapiens et rugiens.
Sicut aqua effusus sum, et disjuncta sunt omnia ossa mea:
Factum est cor meum tanquam cera, liquescit in visceribus meis.
Aruit tanquam testa guttur meum, et lingua mea, adhaeret faucibus meis, et in pulverem mortis deduxisti me.
Etenim circumstant me canes multi, caterva male agentium cingit me.
Foderunt manus meas et pedes meos, dinumerare possum omnia ossa mea.
Ipsi vero aspiciunt et videntes me laetantur: dividunt sibi indumenta mea, et de veste mea mittunt sortem.
Tu autem, Domine, ne longe steteris: auxilium meum, ad juvandum me festina.
Eripe a gladio animam meam, et de manu canis vitam meam.
Salva me ex ore leonis et me miserum a cornibus bubalorum.
Enarrabo nomen tuum fratribus meis, in medio coetu laudabo te.
Qui timetis Dominum, laudate eum; universum semen Jacob, celebrate eum: timete eum, omne semen Israel.
Neque enim sprevit nec fastidivit miseriam miseri; neque abscondit faciem suam ab eo, et, dum clamavit ad eum, audivit eum.
A te venit laudatio mea in coetu magno, vota mea reddam in conspectu timentium eum.
Edent pauperes et saturabuntur; laudabunt Dominum, qui quaerunt eum: vivant corda vestra in saecula.
Recordabuntur et convertentur ad Dominum universi fines terrae.
Et procumbent in conspectu ejus universae familiae gentium.
Quoniam Domini est regnum, et ipse dominatur in gentibus.
Eum solum adorabunt omnes qui dormiunt in terra, coram eo curvabuntur omnes, qui descendunt in pulverem.
Et animă mea ipsi vivet, semen meum serviet ei.
Narrabit de Domino generationi venturae, et annuntiabunt justitiam ejus populo, qui nascetur: Haec fecit Dominus.

Et repetitur antiphona Dividunt sibi vestimenta mea, et de veste mea mittunt sortem.

Do not leave me now, in the time of my distress: stand by me, there is none to defend me.
Enemies are about me like a herd of young bulls: they ring me round like bulls of Bashan.
They snarl at me, like fierce and hungry lions.
My strength is spent like spilt water: my bones are out of joint.
My heart's courage has melted away like wax within me.
My throat is dry with fear, parched as baked clay; my tongue sticks to the roof of my mouth: thou hast brought me down to the dust of death.
Evil men band together against me: they are around me like a wolf-pack.
They have torn holes in my hands and feet: I can count all my bones.
They stand there watching me, gloating over me; they share out my garments and cast lots for my tunic.
Thou, Lord art my only protection: do not stand far off, but come quickly to my aid.
Save my life from the sword of death, from the power of these dogs.
Deliver me from the lion's power: rescue me, defenceless, from the menace of these wild beasts.
I will proclaim thy renown to my brethren: and offer praise where the people gather.
Praise the Lord all you that revere him. Let all the sons of Jacob glorify him. Let the whole race of Israel revere him.
He never scorned or slighted the poor in their time of need: never did he hide his face from them: whenever they cried to him, he listened to them.
In a mighty gathering I received thy commendation: I will make my dedication in the presence of those that revere him.
The poor will eat and be satisfied, they that seek the Lord will praise him: may your souls live for ever.
All who dwell at the ends of the earth will remember the Lord once more and return to him.
All the gentile nations will come into his presence and adore.
For dominion is the Lord's: he is the gentiles' ruler.
All those who sleep in their graves shall worship him alone: even those who go down to the dust of death shall bow down before him.
And I too shall live on for him. And my children shall serve him.
A generation yet to come shall hear about the Lord.
And they shall proclaim his justice to a people yet to be born: This is the work of the Lord.

The antiphon They share out my garments and cast lots for my tunic *is repeated.*

FERIA VI IN PASSIONE ET MORTE DOMINI

DE SOLEMNI ACTIONE LITURGICA POSTMERIDIANA IN PASSIONE ET MORTE DOMINI

DE PRIMA PARTE ACTIONIS LITURGICAE SEU DE LECTIONIBUS

Altare omnino nudum sit. Incipit processio per ecclesiam ad Altare, sub silentio. Cum ad Altare pervenerint, celebrans et ministri sacri, in faciem procumbunt, reliqui vero, genibus flexis et profunde inclinati: omnesque in silentio aliquamdiu orant. Signo dato, omnes se erigunt, sed genuflexi manent; solus celebrans, stans ante gradus Altaris, dicit sequentem orationem:

Oratio

Deus, qui peccati veteris hereditariam mortem, in qua posteritatis genus omne successerat, Christi tui, Domini nostri, passione solvisti: da, ut, conformes eidem facti; sicut imaginem terrenae naturae necessitate portavimus, ita imaginem caelestis gratiae sanctificatione portemus. Per eundem Christum Dominum nostrum. *Omnes respondent:* Amen.

Lector incipit primam lectionem, omnibus sedentibus et auscultantibus.

Lectio prima *Osee 6, 1–6*

Haec dicit Dominus: In tribulatione sua mane consurgent ad me: Venite, et revertamur ad Dominum: quia ipse cepit, et sanabit nos: percutiet, et curabit nos. Vivificabit nos post duos dies: in die tertia suscitabit nos, et vivemus in conspectu ejus. Sciemus, sequemurque, ut cognoscamus Dominum: quasi diluculum praeparatus est egressus ejus, et veniet quasi imber nobis temporaneus, et serotinus terrae. Quid faciam tibi Ephraim? Quid faciam tibi Juda? Misericordia vestra quasi nubes matutina, et quasi ros mane pertransiens. Propter hoc dolavi in prophetis, occidi eos in verbis oris mei: et judicia tua quasi lux egredientur. Quia misericordiam volui, et non sacrificium, et scientiam Dei, plus quam holocausta.

Responsorium. *Habacuc 3.* Domine, audivi auditum tuum, et timui: consideravi opera tua, et expavi. ℣. In medio duorum ani-

GOOD FRIDAY THE PASSION AND DEATH OF THE LORD

THE SOLEMN AFTERNOON LITURGY CELEBRATING THE PASSION AND DEATH OF THE LORD

THE FIRST PART OF THE LITURGY THE READINGS FROM SCRIPTURE

The altar must be completely stripped. The procession comes through the church to the altar in silence. When they come to the altar, the celebrant and the sacred ministers lie prostrate whilst the rest kneel, bowing deeply: and all pray silently for a short time. When the signal is given, all kneel up. Only the celebrant stands and recites the following prayer at the altar steps:

Prayer

O God, who by the Passion of thy Christ, our Lord, hast undone the bonds of death, the inheritance of man's first sin, into which his whole race has entered, grant that made like to him, we who of necessity have borne the likeness of earthly nature, may by his sanctifying power put on the likeness of his divine grace: through the same Christ our Lord. *All answer:* Amen.

The lector begins the first reading; while all sit and listen.

First reading *Osee 6, 1–6*

Thus saith the Lord: In their affliction they will rise early to me: Come, and let us return to the Lord; for he hath taken us, and he will heal us: he will strike, and he will cure us. He will revive us after two days; on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? What shall I do to thee, O Judah? Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth: and thy judgements shall go forth as the light. For I desired mercy, and not sacrifice; and the knowledge of God more than holocausts.

Responsory. *Habacuc 3.* O Lord, I have heard thy hearing, and was afraid; I considered thy works, and trembled. ℣. In the midst

malium innotesceris: dum appropinquaverint anni, cognosceris: dum advenerit tempus, ostenderis. ℣. In eo, dum conturbata fuerit anima mea: in ira misericordiae memor eris. ℣. Deus a Libano veniet, et Sanctus de monte umbroso et condenso. ℣. Operuit caelos majestas ejus: et laudis ejus plena est terra.

Responsorio absoluto, omnes surgunt; celebrans, stans ad sedile, dicit:

Oremus. ℣. Flectamus genua. ℟. Levate.

Oratio

Deus, a quo et Judas reatus sui poenam, et confessionis suae latro praemium sumpsit: concede nobis tuae propitiationis effectum; ut sicut in passione sua Jesus Christus Dominus noster diversa utrisque intulit stipendia meritorum; ita nobis, ablato vetustatis errore, resurrectionis suae gratiam largiatur. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Oratione expleta, sequitur altera lectio.

Lectio altera

Exodi 12, 1–11

In diebus illis: Dixit Dominus ad Moysen et Aaron in terra Aegypti: Mensis iste, vobis principium mensium: primus erit in mensibus anni. Loquimini ad universum coetum filiorum Israel, et dicite eis: Decima die mensis hujus tollat unusquisque agnum per familias et domos suas. Sin autem minor est numerus, ut sufficere possit ad vescendum agnum, assumet vicinum suum, qui junctus est domui suae, juxta numerum animarum, quae sufficere possunt ad esum agni. Erit autem agnus absque macula, masculus, anniculus: juxta quem ritum tolletis et hoedum. Et servabitis eum usque ad quartam decimam diem mensis hujus: immolabitque eum universa multitudo filiorum Israel ad vesperam. Et sument de sanguine ejus, ac ponent super utrumque postem, et in superliminaribus domorum, in quibus comedent illum. Et edent carnes nocte illa assas igni, et azymos panes cum lactucis agrestibus. Non comedetis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pedibus ejus et intestinis vorabitis. Nec remanebit quidquam ex eo usque mane. Si quid residuum fuerit, igne comburetis. Sic autem comedetis illum: Renes vestros accingetis, et calceamenta habebitis in pedibus, tenentes baculos in manibus, et comedetis festinanter: est enim Phase (id est transitus) Domini.

of two animals thou shalt be made known; when the years shall draw nigh, thou shalt be known; when the time shall come, thou shalt be shown. ℣. In the time when my soul shall be troubled: in anger thou shalt be mindful of mercy. ℣. God shall come from Lebanon, and the holy one from the shady and thickly-covered mountain. ℣. His majesty hath covered the heavens; and the earth is full of his praise.

After the Responsory all rise; the celebrant stands by his chair and says:

Let us pray. ℣. Let us kneel. ℟. Arise.

Prayer

O God, from whom Judas received the punishment of his sin and the thief the reward of his faith, grant us the fruits of thy mercy, so that our Lord Jesus Christ, who in his Passion gave to each the recompense they deserved, may bestow on us, freed from the defects of fallen nature, the grace of his resurrection: who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

At the end of the prayer, the second reading follows.

Second reading

Exodus 12, 1–11

In those days: The Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month, and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts, and upon the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof anything raw nor boiled in water, but only roasted at the fire. You shall eat the head with the feet and entrails thereof: neither shall there remain any thing of it until morning. If there shall be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste. For it is the Phase (that is the Passage) of the Lord.

Responsorium. *Ps. 139, 2–10, 14.* Eripe me, Domine, ab homine malo: a viro iniquo libera me. ℣. Qui cogitaverunt malitias in corde: tota die constituebant praelia. ℣. Acuerunt linguas suas sicut serpentes: venenum aspidum sub labiis eorum. ℣. Custodi me, Domine, de manu peccatoris: et ab hominibus iniquis libera me. ℣. Qui cogitaverunt supplantare gressus meos: absconderunt superbi laqueum mihi. ℣. Et funes extenderunt in laqueum pedibus meis: juxta iter scandalum posuerunt mihi. ℣. Dixi Domino: Deus meus es tu: exaudi, Domine, vocem orationis meae. ℣. Domine, Domine virtus salutis meae: obumbra caput meum in die belli. ℣. Ne tradas me a desiderio meo peccatori: cogitaverunt adversus me: ne derelinquas me, ne umquam exaltentur. ℣. Caput circuitus eorum: labor labiorum ipsorum operiet eos. ℣. Verumtatem justi confitebuntur nomini tuo: et habitabunt recti cum vultu tuo.

Absoluta altera lectione cum suo responsorio, proceditur ad cantum vel lectionem historiae passionis Domini.

C. Dominus sit in cordibus vestris, et in labiis vestris. ℟. Amen.

Passio Domini nostri Jesu Christi secundum Joannem.

Joann. 18, 1–40; 19, 1–42

In illo tempore: Egressus est Jesus cum discipulis suis trans torrentem Cedron, ubi erat hortus, in quem introivit ipse, et discipuli ejus. Sciebat autem et Judas, qui tradebat eum, locum: quia frequenter Jesus convenerat illuc cum discipulis suis. Judas ergo cum accepisset cohortem, et a pontificibus et pharisaeis ministros, venit illuc cum laternis et facibus et armis. Jesus itaque sciens omnia, quae ventura erant super eum, processit, et dixit eis: ✠ Quem quaeritis? C. Responderunt ei: S. Jesum Nazarenum. C. Dicit eis Jesus: ✠ Ego sum. C. Stabat autem et Judas, qui tradebat eum, cum ipsis. Ut ergo dixit eis: Ego sum, abierunt retrorsum, et ceciderunt in terram. Iterum ergo interrogavit eos: ✠ Quem quaeritis? C. Illi autem dixerunt: S. Jesum Nazarenum. C. Respondit Jesus: ✠ Dixi vobis, quia ego sum: Si ergo me quaeritis, sinite hos abire. C. Ut impleretur sermo, quem dixit: Quia quos dedisti mihi, non perdidi ex eis quemquam.

Simon ergo Petrus habens gladium, eduxit eum, et percussit Pontificis servum: et abscidit auriculam ejus dexteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro: ✠ Mitte gladium tuum in vaginam. Calicem, quem dedit mihi Pater, non bibam illum! C. Cohors ergo, et tribunus, et ministri Judaeorum comprehenderunt Jesum, et ligaverunt eum.

Responsory. *Ps. 139, 2–10, 14.* Deliver me, O Lord, from the evil man; rescue me from the unjust man. ℣. Who have devised wickedness in their heart; all the day long they designed battles. ℣. They have sharpened their tongues like a serpent; the venom of asps is under their lips. ℣. Keep me, O Lord, from the hand of the sinner; and from unjust men deliver me. ℣. Who have proposed to supplant my steps; the proud have hid a net for me. ℣. And they have stretched out cords for a snare for my feet; they have laid for me a stumbling-block by the wayside. ℣. I said to the Lord, Thou art my God; hear, O Lord, the voice of my supplication. ℣. O Lord, Lord, the strength of my salvation, overshadow my head in the day of battle. ℣. Give me not up from my desire to the wicked: they have plotted against me; do not thou forsake me, lest at any time they should triumph. ℣. The head of them compassing me about: the labour of their lips shall overwhelm them. ℣. But the just shall give glory to thy name; and the upright shall dwell with thy countenance.

After the second reading and the responsory, the story of the Lord's Passion is read or chanted.

C. The Lord be in your hearts and on your lips. ℟. Amen.

The Passion of our Lord Jesus Christ according to John.

John 18, 1–40; 19, 1–42

At that time: Jesus went out with his disciples across the Cedron valley to a place where there was a garden; and he went in with his disciples. Judas, his betrayer, also knew the place, because Jesus and his disciples had often gathered there. So he took with him a detachment of soldiers and also some servants given him by the chief priests and Pharisees, and came to the place with torches, lamps and weapons. Then Jesus, although he knew all that awaited him, came forward and said to them: ✠ Whom do you want? C. They replied: S. Jesus of Nazareth. C. Jesus said to them: ✠ I am he. C. Judas, his betrayer, was standing among them. When Jesus said to them: I am he, they recoiled and fell to the ground. So again he asked them: ✠ Whom do you want? C. and they replied: S. Jesus of Nazareth. C. Jesus answered: ✠ I have told you that I am he; if you want me, allow all these who are with me to go. C. Thus was fulfilled the word that he had said: Of those whom you have given me, I have not lost any.

Then Simon Peter, who had a sword, drew it and struck a servant of the High Priest, and cut off his right ear. The servant's name was Malchus. But Jesus said to Peter: ✠ Put that sword back in its sheath. Shall I not drink the cup that my Father has given me? C. So the soldiers and their officer and the servants of the Jews arrested Jesus, and put him in bonds.

Et adduxerunt eum ad Annam primum, erat enim socer Caiphae, qui erat Pontifex anni illius. Erat autem Caiphas, qui consilium dederat Judaeis: Quia expedit, unum hominem mori pro populo. Sequebatur autem Jesum Simon Petrus, et alius discipulus. Discipulus autem ille erat notus Pontifici, et introivit cum Jesu in atrium Pontificis. Petrus autem stabat ad ostium foris. Exivit ergo discipulus alius, qui erat notus Pontifici, et dixit ostiariae: et introduxit Petrum. Dicit ergo Petro ancilla ostiaria: S. Numquid et tu ex discipulis es hominis istius? C. Dicit ille: S. Non sum. C. Stabant autem servi, et ministri ad prunas, quia frigus erat, et calefaciebant se: erat autem cum eis et Petrus stans, et calefaciens se.

Pontifex ergo interrogavit Jesum de discipulis suis, et de doctrina ejus. Respondit ei Jesus: ✠ Ego palam locutus sum mundo: ego semper docui in synagoga, et in templo, quo omnes Judaei conveniunt: et in occulto locutus sum nihil. Quid me interrogas? interroga eos, qui audierunt quid locutus sim ipsis: ecce hi sciunt quae dixerim ego. C. Haec autem cum dixisset, unus assistens ministrorum dedit alapam Jesu, dicens: S. Sic respondes Pontifici? C. Respondit ei Jesus: ✠ Si male locutus sum, testimonium perhibe de malo: si autem bene, quid me caedis?

C. Et misit eum Annas ligatum ad Caipham Pontificem. Erat autem Simon Petrus stans, et calefaciens se. Dixerunt ergo ei: S. Numquid et tu ex discipulis ejus es? C. Negavit ille, et dixit: S. Non sum. C. Dicit ei unus ex servis Pontificis, cognatus ejus, cujus abscidit Petrus auriculum: S. Nonne ego te vidi in horto cum illo? C. Iterum ergo negavit Petrus, et statim gallus cantavit.

Adducunt ergo Jesum a Caipha in praetorium. Erat autem mane: et ipsi non introierunt in praetorium, ut non contaminarentur, sed ut manducarent Pascha. Exivit ergo Pilatus ad eos foras, et dixit: S. Quam accusationem affertis adversus hominem hunc? C. Responderunt, et dixerunt ei: S. Si non esset hic malefactor, non tibi tradidissemus eum. C. Dixit ergo eis Pilatus: S. Accipite eum vos, et secundum legem vestram judicate eum. C. Dixerunt ergo ei Judaei: S. Nobis non licet interficere quemquam. C. Ut sermo Jesu impleretur, quem dixit, significans qua morte esset moriturus.

Introivit ergo iterum in praetorium Pilatus, et vocavit Jesum, et dixit ei: S. Tu es Rex Judaeorum? C. Respondit Jesus: ✠ A temetipso hoc dicis, an alii dixerunt tibi de me? C. Respondit Pilatus: S. Numquid ego Judaeus sum? Gens tua,

They took him first to Annas, who was the father-in-law of Caiaphas, the High Priest of that year. It was Caiaphas who had advised the Jews that it was necessary that one man should die for the people. Simon Peter and another disciple were following Jesus. This other disciple was known to the High Priest, and went in with Jesus into the High Priest's courtyard. But Peter stopped outside, near the gate. So the other disciple, the one who was known to the High Priest, went out and spoke to the girl who was doorkeeper, and she let Peter in. She said to Peter: S. Are you too one of this man's disciples? C. He replied: S. No, I am not. C. As it was cold, the slaves and servants had made a fire, and were standing round it, warming themselves; and Peter was warming himself with them.

The High Priest questioned Jesus about his disciples and about his teaching. Jesus answered: ✠ I have spoken openly to the world. I have always taught in the synagogue and in the temple, where all the Jews forgather, and I have said nothing in secret. Why do you question me? Ask those who heard what I said to them. Why, these people here know what I said. C. When he made this reply, one of the servants standing beside him gave Jesus a blow and said: S. Is that how you answer the High Priest? C. Jesus replied: ✠ If I have said anything amiss, bring it as evidence against me. If not, why do you strike me?

C. Annas sent Jesus, still in bonds, to the High Priest Caiaphas. Simon Peter was standing warming himself with the others. They said to him: S. Are you too one of his disciples? C. He denied it: S. No, I am not. C. Then one of the High Priest's servants, a relative of the one whose ear Peter had cut off, said to him: S. Did I not see you in the garden with him? C. Again Peter denied it; and at once the cock crew.

It was now early morning. From the house of Caiaphas they took Jesus to the governor's palace; but they did not enter the palace, lest they should incur defilement and so be unable to eat the Passover. Pilate, therefore, came out to them, and asked: S. What charge do you bring against this man? C. They replied: S. If he were not a criminal, we should hardly have handed him over to you. C. So Pilate said to them: S. You take him then, and deal with him by your law. C. The Jews replied: S. We are not allowed to put anyone to death. C. Thus was fulfilled the saying by which Jesus had foretold the manner of his death.

Then Pilate went back into the palace. He summoned Jesus, and said to him: S. So you are the king of the Jews? C. Jesus answered: ✠ Is this question your own, or is it what others have told you about me? C. Pilate answered: S. Am I a Jew? Your own people

et Pontifices tradiderunt te mihi: quid fecisti? C. Respondit Jesus: ✠ Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent, ut non traderer Judaeis: nunc autem regnum meum non est hinc. C. Dixit itaque ei Pilatus: S. Ergo Rex es tu? C. Respondit Jesus: ✠ Tu dicis quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritati: omnis qui est ex veritate, audit vocem meam. C. Dicit ei Pilatus: S. Quid est veritas? C. Et cum hoc dixisset, iterum exivit ad Judaeos, et dicit eis: S. Ego nullam invenio in eo causam. Est autem consuetudo vobis, ut unum dimittam vobis in Pascha: vultis ergo dimittam vobis Regem Judaeorum? C. Clamaverunt ergo rursum omnes, dicentes: S. Non hunc, sed Barabbam. C. Erat autem Barabbas latro.

Tunc ergo apprehendit Pilatus Jesum, et flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti ejus: et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant: S. Ave Rex Judaeorum; C. Et dabant ei alapas.

Exivit ergo iterum Pilatus foras, et dicit eis: S. Ecce adduco vobis eum foras, ut cognoscatis quia nullam invenio in eo causam. C. (Exivit ergo Jesus portans coronam spineam et purpureum vestimentum). Et dicit eis: S. Ecce homo. C. Cum ergo vidissent eum pontifices et ministri, clamabant, dicentes: S. Crucifige, crucifige eum. C. Dicit eis Pilatus: S. Accipite eum vos, et crucifigite: ego enim non invenio in eo causam. C. Responderunt ei Judaei: S. Nos legem habemus, et secundum legem debet mori, quia Filium Dei se fecit. C. Cum ergo audisset Pilatus hunc sermonem, magis timuit. Et ingressus est praetorium iterum: et dixit ad Jesum: S. Unde es tu? C. Jesus autem responsum non dedit ei. Dicit ergo ei Pilatus: S. Mihi non loqueris? nescis quia potestatem habeo crucifigere te, et potestatem habeo dimittere te? C. Respondit Jesus: ✠ Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper. Propterea qui me tradidit tibi majus peccatum habet. C. Et exinde quaerebat Pilatus dimittere eum. Judaei autem clamabant dicentes: S. Si hunc dimittis, non es amicus Caesaris. Omnis enim qui se regem facit contradicit Caesari. C. Pilatus autem cum audisset hos sermones, adduxit foras Jesum, et sedit pro tribunali, in loco qui dicitur Lithostrotos, hebraice autem Gabbatha. Erat autem Parasceve Paschae, hora quasi sexta, et dicit Judaeis: S. Ecce Rex vester. C. Illi autem clamabant: S. Tolle, tolle, crucifige eum. C. Dicit eis Pilatus: S. Regem vestrum crucifigam? C. Responderunt pontifices: S. Non habemus regem, nisi Caesarem. C. Tunc ergo tradidit eis illum ut crucifigeretur.

and the High Priests have handed you over to me. What have you done? C. Jesus replied: ✠ My kingdom is not of this world; if my kingdom were of this world, soldiers of mine would have fought to save me from falling into the hands of the Jews. As it is, my kingdom is not of this world. C. Pilate exclaimed: S. So you are a king then? C. Jesus replied: ✠ If you put it so, I am a king. I was born and I came into the world for this purpose: to bear witness to the truth. Everyone who is on the side of truth listens to my voice. C. Pilate replied: S. What is truth? C. And with that, he went out again to the Jews, and said to them: S. I do not find him guilty of anything; however, you have a custom that I must release someone for you at the Passover. Would you like me to release the king of the Jews? C. They all shouted back: S. Not him, but Barrabas. C. Barrabas was a brigand.

Then Pilate took Jesus and had him scourged. The soldiers plaited a crown of thorns and placed it on his head, and dressed him up in a purple cloak; then they came before him and said: S. Hail, king of the Jews. C. And they struck him.

Afterwards, Pilate went out again and said to the Jews: S. Look, I am bringing him out to you, and I would have you know that I do not find him guilty of anything. C. So Jesus came outside, wearing the crown of thorns and the purple cloak. And Pilate said to them: S. Here is the Man. C. When the chief priests and their servants saw him, they shouted out: S. Crucify him, crucify him. C. Pilate said to them: S. Take him and crucify him yourselves. I do not find him guilty. C. The Jews replied: S. We have a law, and according to our law he must die, because he has claimed to be the Son of God. C. When Pilate heard this, his uneasiness grew. He went back into the palace, and said to Jesus: S. What is your origin? C. But Jesus did not answer him. So Pilate said to him: S. You refuse to speak to me? Do you not know that I have power to release you, and power to crucify you? C. Jesus replied: ✠ You would not have any power against me, had it not been granted you from above. The sin of the man who handed me over to you is so much the graver for that. C. From this point, Pilate wanted to release Jesus; but the Jews kept shouting: S. If you release him, you are no friend of Caesar; anyone who claims to be a king is setting himself against Caesar. C. When Pilate heard this, he brought Jesus out to the place called Lithostrotos, or in Hebrew, Gabbatha, and made him sit down in the rostrum. It was the eve of the Passover, about the sixth hour. He said to the Jews: S. Here is your king. C. They shouted: S. Away with him, away with him. Crucify him. C. Pilate said to them: S. Am I to crucify your king? C. The chief priests replied: S. We have no king but Caesar. C. Then he gave Jesus up to them to be crucified.

Susceperunt autem Jesum, et eduxerunt. Et bajulans sibi crucem, exivit in eum, qui dicitur Calvariae, locum, hebraice autem Golgotha: ubi crucifixerunt eum, et cum eo alios duos, hinc et hinc, medium autem Jesum. Scripsit autem et titulum Pilatus: et posuit super crucem. Erat autem scriptum: Jesus Nazarenus, Rex Judaeorum. Hunc ergo titulum multi Judaeorum legerunt, quia prope civitatem erat locus, ubi crucifixus est Jesus. Et erat scriptum hebraice, graece, et latine. Dicebant ergo Pilato pontifices Judaeorum: S. Noli scribere, Rex Judaeorum, sed quia ipse dixit: Rex sum Judaeorum. C. Respondit Pilatus: S. Quod scripsi, scripsi.

C. Milites ergo cum crucifixissent eum, acceperunt vestimenta ejus (et fecerunt quatuor partes: unicuique militi partem) et tunicam. Erat autem tunica inconsutilis, desuper contexta per totum. Dixerunt ergo ad invicem: S. Non scindamus eam, sed sortiamur de illa cujus sit. C. Ut Scriptura impleretur, dicens: Partiti sunt vestimenta mea sibi: et in vestem meam miserunt sortem. Et milites quidem haec fecerunt. Stabant autem juxta crucem Jesu, mater ejus, et soror matris ejus Maria Cleophae, et Maria Magdalene. Cum vidisset ergo Jesus matrem, et discipulum stantem quem diligebat, dicit matri suae: ✠ Mulier, ecce filius tuus. C. Deinde dicit discipulo: ✠ Ecce mater tua. C. Et ex illa hora accepit eam discipulus in sua.

Postea sciens Jesus quia omnia consummata sunt, ut consummaretur Scriptura, dixit: ✠ Sitio. C. Vas ergo erat positum aceto plenum. Illi autem spongiam plenam aceto, hyssopo circumponentes, obtulerunt ori ejus. Cum ergo accepisset Jesus acetum, dixit: ✠ Consummatum est. C. Et inclinato capite tradidit spiritum. *(Hic genuflectitur et pausatur aliquantulum)*

Judaei ergo (quoniam Parasceve erat), ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati) rogaverunt Pilatum, ut frangerentur eorum crura et tollerentur. Venerunt ergo milites: et primi quidem fregerunt crura, et alterius qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut viderunt eum jam mortuum, non fregerunt ejus crura: sed unus militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua. Et qui vidit testimonium perhibuit: et verum est testimonium ejus. Et ille scit quia vera dicit: ut et vos credatis. Facta sunt enim haec, ut Scriptura impleretur: Os non comminuetis ex eo. Et iterum alia Scriptura dicit: Videbunt in quem transfixerunt.

And they took Jesus into their charge. Carrying his own cross, he went out to what was called the place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had a title written, and placed on the cross. It bore the words: Jesus of Nazareth, the King of the Jews. Many of the Jews read this title, because the place where Jesus was crucified was close to the city, and the writing was in Hebrew, Latin and Greek. So the chief priests of the Jews asked Pilate if, instead of: The King of the Jews, he would write: S. This man claimed to be the King of the Jews. C. Pilate replied: S. What I have written, I have written.

C. When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one part for each soldier. They had taken his cloak as well, but as it was seamless, woven in one piece from top to bottom, they agreed among themselves S. that they would not tear it, but would cast lots to see whose it should be. C. Thus the Scripture was fulfilled which says: They divided my garments among them and cast lots over my clothes. While the soldiers were so engaged, beside Jesus' cross stood his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing by her, he said to his mother: ✠ Woman, there is your son. C. Then he said to the disciple: ✠ There is your mother. C. And from that hour the disciple took her to his own.

After this, knowing that everything had now been accomplished, for the fulfilment of the Scripture, Jesus cried: ✠ I thirst. C. There was a vessel standing there, containing sharp wine. So a sponge was steeped in the wine, placed on a spear, and put to his mouth. Jesus took the wine, and then said: ✠ All is over. C. Then he bowed his head, and gave up the spirit. *(Here all kneel and make a short pause)*

It was the Eve of the Pasch, and the Jews, who did not wish the bodies to be still hanging on the crosses on the next day which was both the sabbath and the great feast day, obtained permission from Pilate that the victims should have their legs broken and the bodies be taken away. So the soldiers came, and broke the legs of the first man and then of the other who had been crucified with him. But when they came to Jesus, they saw that he was already dead, and did not break his legs, but one of the soldiers stabbed his side with a spear, and at once blood and water poured out. This is vouched for by one who saw it happen, whose testimony is reliable, and who knows that he is telling the truth, so that you too may believe. For these things happened in fulfilment of the Scripture which says: You shall not break a bone of him. And

Post haec autem rogavit Pilatum Joseph ab Arimathaea (eo quod esset discipulus Jesu, occultus autem propter metum Judaeorum), ut tolleret corpus Jesu. Et permisit Pilatus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodemus, qui venerat ad Jesum nocte primum, ferens mixturam myrrhae et aloes, quasi libras centum. Acceperunt ergo corpus Jesu, et ligaverunt illud linteis cum aromatibus, sicut mos est Judaeis sepelire. Erat autem in loco, ubi crucifixus est, hortus: et in horto monumentum novum, in quo nondum quisquam positus erat. Ibi ergo propter Parasceven Judaeorum, quia juxta erat monumentum, posuerunt Jesum.

DE SECUNDA PARTE ACTIONIS LITURGICAE SEU DE ORATIONIBUS SOLEMNIBUS, QUAE ETIAM "ORATIO FIDELIUM" DICUNTUR

Tunc celebrans, accedit ad Altare et incipit orationes solemnes.

1. Pro Sancta Ecclesia

Oremus, dilectissimi nobis, pro Ecclesia sancta Dei: ut eam Deus et Dominus noster pacificare, adunare, et custodire dignetur toto orbe terrarum: subjiciens ei principatus et potestates: detque nobis quietam et tranquillam vitam degentibus, glorificare Deum Patrem omnipotentem.

Oremus. ℣. Flectamus genua. ℟. Levate.

Omnipotens sempiterne Deus, qui gloriam tuam omnibus in Christo gentibus revelasti: custodi opera misericordiae tuae; ut Ecclesia tua toto orbe diffusa, stabili fide in confessione tui nominis perseveret. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.
Omnes respondent: Amen.

2. Pro Summo Pontifice

Oremus et pro beatissimo Papa nostro N.: ut Deus et Dominus noster, qui elegit eum in ordine episcopatus, salvum atque incolumem custodiat Ecclesiae suae sanctae ad regendum populum sanctum Dei.

Oremus. ℣. Flectamus genua. ℟. Levate.

Omnipotens sempiterne Deus, cujus judicio universa fundantur: respice propitius ad preces nostras, et electum nobis Antistitem tua pietate conserva; ut christiana plebs, quae te gubernatur auctore, sub tanto Pontifice, credulitatis suae

again another Scripture says: They will look on him whom they have pierced.
After this, Joseph of Arimathea, who was a disciple of Jesus, though he concealed it for fear of the Jews, asked Pilate's permission to take away Jesus' body, and Pilate granted it. So Joseph came and took away the body. Nicodemus too, the man who had come to Jesus by night at first, came with about a hundred pounds of myrrh mixed with aloes. They took Jesus' body, and wrapped it with the spices in linen cloths, as is customary for a Jewish burial. At the place where Jesus had been crucified there was a garden, and in this garden there was a new tomb, in which no one had yet been laid. Here then, because it was the Jewish eve of Passover, since the tomb was close at hand, they laid Jesus.

THE SECOND PART OF THE LITURGY THE SOLEMN PRAYERS, WHICH ARE ALSO CALLED "THE PRAYER OF THE FAITHFUL"

The celebrant goes to the altar and begins the solemn prayers.

1. For the Church

Let us pray, dearly beloved, for the holy Church of God, that our Lord and God may be pleased to give her peace, to unite and protect her throughout the earth, making princedoms and states obedient to her: and grant that as our days pass undisturbed and peaceful we may glorify God the Father Almighty.

Let us pray. ℣. Let us kneel. ℟. Rise.

Almighty eternal God, who in Christ hast revealed thy glory to the gentiles, preserve the works of thy mercy, that thy Church, spread out over the whole earth, may with firm faith persevere in praising thy name. Through the same Jesus Christ thy Son, our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever.
All answer: Amen.

2. For the Pope

Let us pray also for our most blessed Pope N., that our Lord and God who chose him for Bishop, may keep him in health and safety for the good of his holy Church, to rule God's holy people.

Let us pray. ℣. Let us kneel. ℟. Rise.

Almighty eternal God, by whose judgement all things are established, mercifully hear our prayers and keep our chosen Bishop in thy loving care, so that the people of Christ, ruled by authority that comes from thee, may, under so

meritis augeatur. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.
Omnes respondent: Amen.

3. Pro Omnibus Ordinibus Gradibusque Fidelium

Oremus et pro omnibus Episcopis, Presbyteris, Diaconibus, Subdiaconibus, Acolythis, Exorcistis, Lectoribus, Ostiariis, Confessoribus, Virginibus, Viduis: et pro omni populo sancto Dei.

Oremus. ℣. Flectamus genua. ℟. Levate.

Omnipotens sempiterne Deus, cujus Spiritu totum corpus Ecclesiae sanctificatur, et regitur: exaudi nos pro universis ordinibus supplicantes; ut gratiae tuae munere ab omnibus tibi gradibus fideliter serviatur. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.
Omnes respondent: Amen.

4. Pro Res Publicas Moderantibus

Oremus et pro omnibus res publicas moderantibus, eorumque ministeriis et potestatibus: ut Deus et Dominus noster mentes et corda eorum secundum voluntatem suam dirigat ad nostram perpetuam pacem.

Oremus. ℣. Flectamus genua. ℟. Levate.

Omnipotens sempiterne Deus, in cujus manu sunt omnium potestates et omnium jura populorum: respice benignus ad eos, qui nos in potestate regunt; ut ubique terrarum, dextera tua protegente, et religionis integritas, et patriae securitas indesinenter consistat. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.
Omnes respondent: Amen.

5. Pro Catechumenis

Oremus et pro catechumenis nostris: ut Deus et Dominus noster adaperiat aures praecordiorum ipsorum, januamque misericordiae: ut per lavacrum regenerationis accepta remissione omnium peccatorum, et ipsi inveniantur in Christo Jesu Domino nostro.

Oremus. ℣. Flectamus genua. ℟. Levate.

Omnipotens sempiterne Deus, qui Ecclesiam tuam nova semper prole fecundas: auge fidem et intellectum catechumenis nostris; ut, renati fonte baptismatis, adoptionis tuae filiis aggregentur. Per Dominum nostrum Jesum Christum, Filium

great a High-Priest, grow in the merits of their faith. Through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever.
All answer: Amen.

3. For all Orders and Ranks of the Faithful

Let us pray also for all Bishops, Priests, Deacons, Subdeacons, Acolytes, Exorcists, Readers, Doorkeepers, Confessors, Virgins, Widows, and for all God's holy people.

Let us pray. ℣. Let us kneel. ℟. Rise.

Almighty eternal God, whose Spirit sanctifies the whole Church and directs it, hear our prayers for every order so that with the gift of thy grace all may give thee faithful service. Through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever.
All answer: Amen.

4. For Rulers of States

And let us pray for all who govern states, and all their ministers and officials; that our Lord and God may direct their hearts and minds according to his will and for our lasting peace.

Let us pray. ℣. Let us kneel. ℟. Rise.

Almighty eternal God, in whose hand rest all government and all rights of nations, graciously look on those who have power to rule us, so that everywhere on earth, under the protection of thy right hand, religion and the safety of each country may remain intact: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever.
All answer: Amen.

5. For Catechumens

Let us pray also for our catechumens, that our God and Lord may open the ears of their hearts and the gate of his mercy, so that all their sins may be washed away in the waters of spiritual rebirth and they too may abide in Christ Jesus our Lord.

Let us pray. ℣. Let us kneel. ℟. Rise.

Almighty eternal God, who ever makest thy Church fertile in bearing new offspring, increase the faith and understanding of our catechumens, so that reborn in the waters of baptism, they may be joined to the number of thine adopted

tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.
Omnes respondent: Amen.

6. Pro Fidelium Necessitatibus

Oremus, dilectissimi nobis, Deum Patrem omnipotentem, ut cunctis mundum purget erroribus: morbos auferat: famem depellat: aperiat carceres: vincula dissolvat: peregrinantibus reditum: infirmantibus sanitatem: navigantibus portum salutis indulgeat.

Oremus. ℣. Flectamus genua. ℟. Levate.

Omnipotens sempiterne Deus, maestorum consolatio, laborantium fortitudo: perveniant ad te preces de quacumque tribulatione clamantium; ut omnes sibi in necessitatibus suis misericordiam tuam gaudeant affuisse. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.
Omnes respondent: Amen.

7. Pro Unitate Ecclesiae

Oremus et pro haereticis et schismaticis: ut Deus et Dominus noster eruat eos ab erroribus universis et ad sanctam matrem Ecclesiam Catholicam atque Apostolicam revocare dignetur.

Oremus. ℣. Flectamus genua. ℟. Levate.

Omnipotens sempiterne Deus, qui salvas omnes, et neminem vis perire: respice ad animas diabolica fraude deceptas, ut omni haeretica pravitate deposita, errantium corda resipiscant: et ad veritatis tuae redeant unitatem. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.
Omnes respondent: Amen.

8. Pro Conversione Judaeorum

Oremus et pro Judaeis: ut Deus et Dominus noster auferat velamen de cordibus eorum; ut et ipsi agnoscant Jesum Christum, Dominum nostrum.

Oremus. ℣. Flectamus genua. ℟. Levate.

Omnipotens sempiterne Deus, qui Judaeos etiam a tua misericordia non repellis: exaudi preces nostras, quas pro illius populi obcaecatione deferimus; ut, agnita veritatis tuae luce, quae Christus est, a suis tenebris eruantur. Per eundem

children: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever.
All answer: Amen.

6. For those in Distress and Danger

Let us pray, dearly beloved, that God the Father Almighty may cleanse the world of all error, take away disease, drive off famine, open the prisons and loosen bonds; may he give pilgrims a safe return, the sick good health, and sailors a secure haven.

Let us pray. ℣. Let us kneel. ℟. Rise.

Almighty eternal God, comfort of those that sorrow and strength of those that toil, hear the prayers of those who cry to thee in suffering of every kind, that they all may rejoice that thy mercy has been with them in their time of need. Through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever.
All answer: Amen.

7. For Church Unity

Let us pray also for heretics and schismatics, that our God and Lord may rescue them from all their errors and be pleased to call them back to their holy mother, the Catholic and Apostolic Church.

Let us pray. ℣. Let us kneel. ℟. Rise.

Almighty eternal God, who savest all men and wouldst have none perish, look on the souls that are deceived by the deceits of the devil, so that the hearts that have gone astray, abandoning every evil of heresy, may repent and return to the unity of thy truth: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever.
All answer: Amen.

8. For the Jews

Let us pray also for the Jews, that our God and Lord may remove the veil from their hearts so that they too may acknowledge Jesus Christ our Lord.

Let us pray. ℣. Let us kneel. ℟. Rise.

Almighty eternal God, who dost not withhold thy mercy even from the Jews, hear the prayers we offer for that blind people, that they may acknowledge the light of thy truth, which is Christ, and be snatched from their darkness: through

Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.
Omnes respondent: Amen.

9. Pro Conversione Infidelium

Oremus et pro paganis: ut Deus omnipotens auferat iniquitatem a cordibus eorum; ut, relictis idolis suis convertantur ad Deum vivum et verum, et unicum Filium ejus Jesum Christum, Deum et Dominum nostrum.

Oremus. ℣. Flectamus genua. ℟. Levate.

Omnipotens sempiterne Deus, qui non mortem peccatorum, sed vitam semper inquiris: suscipe propitius orationem nostram, et libera eos ab idolorum cultura; et aggrega Ecclesiae tuae sanctae, ad laudem et gloriam nominis tui. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.
Omnes respondent: Amen.

DE TERTIA PARTE ACTIONIS LITURGICAE SEU DE SOLEMNI SANCTAE CRUCIS ADORATIONE

Orationibus solemnibus completis, datur initium solemni adorationi sanctae Crucis. Primum portatur sancta Crux e sacristia in medium presbyterii, omnibus stantibus. Tum proceditur ad detectionem sanctae Crucis, hoc modo:

Celebrans, ascendens ad latus epistolae, versa facie ad populum, Crucem a summitate parum detegit. Deinde incipit antiphonam:
Ecce lignum Crucis, in quo salus mundi pependit.
℟. Venite, adoremus.
Omnes in genua se prosternunt, in silentio adorant.
Deinde celebrans ascendit Altare in latere epistolae, et detegit brachium dexterum Crucifixi; tunc cantum iterum:
Ecce lignum Crucis, in quo salus mundi pependit.
℟. Venite, adoremus.
Denique celebrans procedit ad medium Altaris, et detegit crucem totaliter, ac tertio altius incipit:
Ecce lignum Crucis, in quo salus mundi pependit.
℟. Venite, adoremus.

Post detectionem Crucis sequitur ejusdem solemnis adoratio. Dum autem sanctae Crucis adoratio peragitur, cantantur sic dicta Improperia, et alia quae sequuntur; celebrans, ceterique omnes, qui adorationem sanctae Crucis peregerunt, sedentes auscultant.

the same Jesus Christ thy Son, our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever.
All answer: Amen.

9. For Pagans

Let us pray for the pagans, that almighty God may take away wickedness from their hearts, so that they may forsake their idols and turn to the living and true God and his only Son, Jesus Christ, our God and Lord.

Let us pray. ℣. Let us kneel. ℟. Rise.

Almighty eternal God, who ever seekest the life of sinners, not their death, mercifully receive our prayer and deliver them from the worship of idols and unite them to thy Holy Church, for the praise and glory of thy name: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever.
All answer: Amen.

THE THIRD PART OF THE LITURGY THE SOLEMN ADORATION OF THE HOLY CROSS

At the end of the solemn prayers, the adoration of the Cross begins. The holy Cross is first brought from the sacristy to the middle of the Sanctuary. All stand. Then the holy Cross is uncovered in the following way:

The celebrant goes up to the epistle side, stands facing the people and uncovers part of the holy Cross, at the top. Then he sings the antiphon:
Behold the wood of the Cross, on which was lifted up the Saviour of the world. ℟. Come, let us adore.
All kneel down and adore in silence.
Then the celebrant ascends the altar steps on the epistle side, uncovers the right arm of the crucifix and sings a second time:
Behold the wood of the Cross, on which was lifted up the Saviour of the world. ℟. Come, let us adore.
The celebrant goes to the middle of the altar, completely uncovers the Cross and sings again, at a higher pitch:
Behold the wood of the Cross, on which was lifted up the Saviour of the world. ℟. Come, let us adore.

After the Cross is uncovered, the solemn adoration begins. During the adoration of the holy Cross, the Reproaches, as they are called, are sung, with the hymns that follow. The celebrant and all those who have adored the holy Cross sit and listen.

Cantus vero eousque producitur, prout adorantium numerus requirit. Concluditur tamen semper cum doxologia:
Sempiterna sit beatae Trinitati gloria, *ut infra.*

Improperia

I

Popule meus, quid feci tibi? aut in quo contristavi te? responde mihi. ℣. Quia eduxi te de terra Aegypti: parasti Crucem Salvatori tuo.

Hagios o Theos. Sanctus Deus.
Hagios ischyros. Sanctus fortis.
Hagios athanatos, eleison imas.
Sanctus immortalis, miserere nobis.

Quia eduxi te per desertum quadraginta annis, et manna cibavi te, et introduxi te in terram satis bonam: parasti Crucem Salvatori tuo.

Hagios o Theos. Sanctus Deus.
Hagios ischyros. Sanctus fortis.
Hagios athanatos, eleison imas.
Sanctus immortalis, miserere nobis.

Quid ultra debui facere tibi, et non feci? Ego quidem plantavi te vineam meam speciosissimam: et tu facta es mihi minis amara: aceto namque sitim meam potasti: et lancea perforasti latus Salvatori tuo.

Hagios o Theos. Sanctus Deus.
Hagios ischyros. Sanctus fortis.
Hagios athanatos, eleison imas.
Sanctus immortalis, miserere nobis.

II

Ego propter te flagellavi Aegyptum cum primogenitis suis: et tu me flagellatum tradidisti. ℣. Popule meus, quid feci tibi? aut in quo contristavi te? responde mihi.

Ego eduxi te de Aegypto, demerso Pharaone in Mare Rubrum: et tu me tradidisti principibus sacerdotum. ℣. Popule meus.

Ego ante te aperui mare: et tu aperuisti lancea latus meum. ℣. Popule meus.

Ego ante te praeivi in columna nubis: et tu me duxisti ad praetorium Pilati. ℣. Popule meus.

Ego te pavi manna per desertum: et tu me cecidisti alapis et flagellis. ℣. Popule meus.

Ego te potavi aqua salutis de petra: et tu me potasti felle et aceto. ℣. Popule meus.

The singing is continued as long as the number of those making their adoration requires it; it is always concluded with:
Honour let men pay undying to the Blessed Trinity, *as below.*

The Reproaches

I

My people, what have I done to you? How have I offended you? Answer me. ℣. Is it because I led you out of the land of Egypt that you have prepared a Cross for your Saviour?

God is holy. God is holy.
He is holy and strong, holy and strong.
He is holy and immortal. Have mercy on us.
He is holy and immortal. Have mercy on us.

Forty years I led you through the desert; I fed you with manna and brought you into the land of plenty. Is that the reason why you have prepared a Cross for your Saviour?

God is holy. God is holy.
He is holy and strong, holy and strong.
He is holy and immortal. Have mercy on us.
He is holy and immortal. Have mercy on us.

What more should I have done for you that I have not done? I myself planted you to be my choicest vine: and you have become so bitter to me: for you have slaked my thirst with vinegar: and with a spear you have pierced your Saviour's side.

God is holy. God is holy.
He is holy and strong, holy and strong.
He is holy and immortal. Have mercy on us.
He is holy and immortal. Have mercy on us.

II

For your sake I scourged Egypt and its first born: and you have handed me over to be scourged. ℣. My people, what have I done to you? How have I offended you? Answer me.

I led you out of Egypt and drowned Pharaoh in the Red Sea: and you have handed me over to the chief priests. ℣. My people.

I opened a way through the sea before you: and you have opened my side with a spear. ℣. My people.

I went before you in a column of cloud: and you have led me to the judgement seat of Pilate. ℣. My people.

I fed you on manna in the desert: and on me have fallen your blows and lashes. ℣. My people.

I gave you life-giving water to drink from the rock: and you have given me gall and vinegar to drink. ℣. My people.

Ego propter te Chananaeorum reges percussi: et tu percussisti arundine caput meum. ℣. Popule meus.
Ego dedi tibi sceptrum regale: et tu dedisti capiti meo spineam coronam. ℣. Popule meus.
Ego te exaltavi magna virtute: et tu me suspendisti in patibulo crucis. ℣. Popule meus.

III

Antiphona. Crucem tuam adoramus, Domine: et sanctam resurrectionem tuam laudamus, et glorificamus: ecce enim propter lignum venit gaudium in universo mundo. *Ps. 66, 2.* Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. Antiphona. Crucem tuam.

IV

Ant. Crux fidelis, inter omnes arbor una nobilis;
Nulla silva talem profert, fronde, flore, germine.
Dulce lignum, dulces clavos, dulce pondus sustinet.

Hymnus

Pange, lingua, gloriosi lauream certaminis,
Et super Crucis trophaeo dic triumphum nobilem:
Qualiter Redemptor orbis immolatus vicerit.
℟. Crux fidelis, inter omnes arbor una nobilis;
Nulla silva talem profert, fronde, flore, germine.

De parentis protoplasti fraude Factor condolens,
Quando pomi noxialis in necem morsu ruit:
Ipse lignum tunc notavit, damna ligni ut solveret.
℟. Dulce lignum, dulces clavos, dulce pondus sustinet.

Hoc opus nostrae salutis ordo depoposcerat:
Multiformis proditoris ars ut artem falleret,
Et medelam ferret inde, hostis unde laeserat.
℟. Crux fidelis, inter omnes arbor una nobilis;
Nulla silva talem profert, fronde, flore, germine.

Quando venit ergo sacri plenitudo temporis,
Missus est ab arce Patris, natus orbis Conditor,
Atque ventre virginali carne amictus prodiit.
℟. Dulce lignum, dulces clavos, dulce pondus sustinet.

Vagit infans inter arcta conditus praesepia,
Membra pannis involuta Virgo Mater alligat,
Et Dei manus pedesque stricta cingit fascia.

I struck down the kings of Canaan for your sake: and you have struck my head with a reed. ℣. My people.
I gave you a royal sceptre: and you have given me a crown of thorns for my head. ℣. My people.
I raised you up by my mighty power: and you have hung me from the scaffold of the cross. ℣. My people.

III

Antiphon. Lord, we adore thy cross: and we praise and glorify thy holy resurrection: for behold, because of the Cross joy has come to the whole world. *Ps. 66, 2.* May God grant us his mercy and his blessing; may the light of his face shine on us and bring us his mercy. Antiphon. Lord, we adore.

IV

Ant. Faithful Cross, amongst all others O uniquely noble tree,
Rich in foliage, blossom, harvest, such as woodland nowhere bears.
Sweet the timber, sweet the rivets, sweet the Weight the Cross upholds.

Hymn

Hymn, my tongue, the Victor's laurel gained in fight of splendid fame,
And recount his glorious triumph on the trophy of the Cross;
Tell of how the world's Redeemer, sacrificed, yet thus prevailed.
℟. Faithful Cross, amongst all others O uniquely noble tree,
Rich in foliage, blossom, harvest, such as woodland nowhere bears.

Adam bit the baneful apple, into death's destruction rushed.
At this sin of first-formed parent our Creator sadly gazed,
Second Tree he designated, first tree's losses to repair.
℟. Sweet the timber, sweet the rivets, sweet the Weight the Cross upholds.

The ordered plan of our salvation such a consummation sought,
So the protean Betrayer's guile might guile thus overthrow,
And so remedy obtain from where the Enemy wrought harm.
℟. Faithful Cross, amongst all others O uniquely noble tree,
Rich in foliage, blossom, harvest, such as woodland nowhere bears.

Therefore, when there was accomplished fullness of the Sacred Time,
From his stronghold then the Father sent his Son, who made the world,
Clothed in human flesh he came forth from the undefiled womb.
℟. Sweet the timber, sweet the rivets, sweet the Weight the Cross upholds.

Crying sounds forth from the Infant in his narrow crib confined,
As his Virgin Mother binds his limbs in swaddling-clothes enclosed.
Limbs which bandage tight encircles are the hands and feet of God.

℟. Crux fidelis, inter omnes arbor una nobilis;
Nulla silva talem profert, fronde, flore, germine.

Lustra sex qui jam peregit, tempus implens corporis,
Sponte libera Redemptor passioni deditus,
Agnus in Crucis levatur immolandus stipite.
℟. Dulce lignum, dulces clavos, dulce pondus sustinet.

Felle potus ecce lanquet; spina, clavi, lancea,
Mite corpus perforarunt, unda manat et cruor;
Terra, pontus, astra, mundus quo lavantur flumine!
℟. Crux fidelis, inter omnes arbor una nobilis;
Nulla silva talem profert, fronde, flore, germine.

Flecte ramos, arbor alta, tensa laxa viscera,
Et rigor lentescat ille, quem dedit nativitas,
Et superni membra Regis tende miti stipite.
℟. Dulce lignum, dulces clavos, dulce pondus sustinet.

Sola digna tu fuisti ferre mundi victimam,
Atque portum praeparare arca mundo naufrago,
Quam sacer cruor perunxit, fusus Agni corpore.
℟. Crux fidelis, inter omnes arbor una nobilis;
Nulla silva talem profert, fronde, flore, germine.

Conclusio numquam omittenda.
Sempiterna sit beatae Trinitati gloria;
Aequa Patri Filioque, par decus Paraclito;
Unius Trinique nomen laudet universitas. Amen.
℟. Dulce lignum, dulces clavos, dulce pondus sustinet.

DE QUARTA PARTE ACTIONIS LITURGICAE SEU DE COMMUNIONE

Adoratione Crucis expleta, ipsa Crux reportatur ad Altare, ibique collocatur in medio.
Deinde reportatur Sacramentum e loco repositionis ad Altare majus pro communione peregenda.

Interim schola cantat sequentes antiphonas:

Adoramus te, Christe, et benedicimus tibi, quia per Crucem tuam redemisti mundum.
Per lignum servi facti sumus, et per sanctam Crucem

℟. Faithful Cross, amongst all others O uniquely noble tree,
Rich in foliage, blossom, harvest, such as woodland nowhere bears.

Thirty years of life completed, Body's span of time fulfilled,
Of his free accord the Redeemer first the Passion's sting endured;
Then the Lamb on trunk upraised on that Cross was sacrificed.
℟. Sweet the timber, sweet the rivets, sweet the Weight the Cross upholds.

Having drained the gall he droops there. Thorns and nails and javelin
Have pierced through his gentle Body. Water pours forth mixed with blood,
So that by this Stream are watered earth, sea, stars, and universe.
℟. Faithful Cross, amongst all others O uniquely noble tree,
Rich in foliage, blossom, harvest; such as woodland nowhere bears.

Bend your branches, tree so lofty, that distended Flesh relieve,
Loose that stiff, unbending bearing which your native birth conferred;
On your trunk stretch gently, kindly, tortured limbs of Heavenly King.
℟. Sweet the timber, sweet the rivets, sweet the Weight the Cross upholds.

You alone were found deserving to bear the Victim of the World,
Worthy to provide a haven, Ark to save the shipwrecked world.
Pouring from the Lamb's blest Body, Sacred Blood anointed you.
℟. Faithful Cross, amongst all others O uniquely noble tree,
Rich in foliage, blossom, harvest, such as woodland nowhere bears.

The conclusion is never to be omitted.
Honour let men pay undying to the Blessed Trinity,
Equal praise to Son and Father, equal fame to Paraclete.
May the whole world sing the praises of the undivided Three.
℟. Sweet the timber, sweet the rivets, sweet the Weight the Cross upholds.

THE FOURTH PART OF THE LITURGY THE COMMUNION

When the adoration of the Cross has ended, the Cross itself is carried back to the altar and there placed in the centre.
Then the Blessed Sacrament is brought from the place where it was reserved to the high altar for the Communion which now takes place.

During this time the choir sings the following antiphons:

We adore thee, Christ, and bless thee, because through thy Cross thou hast redeemed the world.
Because of one tree we became slaves, and through the

liberati sumus; fructus arboris seduxit nos, Filius Dei redemit nos. Salvator mundi, salva nos: qui per Crucem et Sanguinem tuum redemisti nos, auxiliare nobis, te deprecamur, Deus noster.

Tunc celebrans, junctis manibus, dicit solus:
Oremus. Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Celebrans, item junctis manibus, et omnes praesentes lingua latina prosequuntur:
Pater noster, qui es in caelis:
Sanctificetur nomen tuum.
Adveniat regnum tuum.
Fiat voluntas tua, sicut in caelo, et in terra.
Panem nostrum quotidianum da nobis hodie.
Et dimitte nobis debita nostra,
Sicut et nos dimittimus debitoribus nostris.
Et ne nos inducas in tentationem.
Sed libera nos a malo. Amen.

Celebrans solus, clara et distincta voce prosequitur:
Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus et futuris: et intercedente beata et gloriosa semper Virgine Dei Genetrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, *non signat se,* da propitius pacem in diebus nostris; ut, ope misericordiae tuae adjuti, et a peccato simus semper liberi et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. *Omnes respondent:* Amen.

Et continuo celebrans recitat, submissa voce:
Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

Tum accipit sacram particulam manu dextera et, profunde inclinatus et pectus percutiens, ter dicit:
Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.
Postea, signans se Sacramento, adjungit submissa voce:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen. *Et sumit Corpus reverenter, ac paululum in meditatione Sacramenti quiescit.*

holy Cross we are set free; the fruit of the tree led us astray, the Son of God redeemed us.
Saviour of the world, save us: thou who hast redeemed us by thy Cross and thy Blood, we beg thee, help us, Lord our God.

Then the celebrant, with hands joined, says alone:
Let us pray. Instructed by our Saviour's commands and trained by God's teaching, we dare to say:

Keeping his hands joined, the celebrant and all present say in Latin:

Pater noster, qui es in caelis:
Sanctificetur nomen tuum.
Adveniat regnum tuum.
Fiat voluntas tua, sicut in caelo, et in terra.
Panem nostrum quotidianum da nobis hodie.
Et dimitte nobis debita nostra,
Sicut et nos dimittimus debitoribus nostris.
Et ne nos inducas in tentationem.
Sed libera nos a malo. Amen.

The celebrant alone goes on in a clear, distinct, voice:
Deliver us, Lord, we beg thee, from all evils past, present and future; and though the intercession of the blessed and glorious ever-virgin Mary, Mother of God, and of the blessed Apostles Peter and Paul and Andrew and of all the Saints, *he does not bless himself,* grant peace in our days: so that helped by the workings of thy mercy, we may be always free from sin and unshaken by any disturbance. Through the same Jesus Christ thy Son, our Lord, who is God living and reigning with thee, in the unity of the Holy Spirit, for ever and ever. *All reply:* Amen.

The celebrant continues at once and recites in a low voice:
Unworthy as I am, Lord Jesus Christ, I dare to receive thy Body; do not let that bring down upon me thy judgement and condemnation, through thy loving kindness let it be a safeguard and a healing remedy for my soul and body: who with God the Father in the unity of the Holy Spirit livest and reignest God, for ever and ever. Amen.

Then he takes the sacred Host in his right hand and, bowing deeply and striking his breast, says three times:
Lord, I am not worthy that thou shouldst enter under my roof; but say only the word and my soul shall be healed.
Afterwards he signs himself with the Host, saying in a low voice:

The Body of our Lord Jesus Christ be my soul's protection for life eternal. Amen. *He eats the Host reverently and stays some time in meditation on the Sacrament.*

Recitatur Confiteor *et dantur Absolutiones. Tunc celebrans conversus ad populum, dicit clara voce:*

Ecce Agnus Dei, ecce qui tollit peccata mundi. Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea; *quod iterum ac tertio repetit.*

Dum sacra communio distribuitur, cani potest Psalmus 21.

Deus meus, Deus meus, quare me dereliquisti?
Longe abis a precibus, a verbis clamoris mei.
Deus meus, clamo per diem, et non exaudis, et nocte et non attendis ad me.
Tu autem in sanctuario habitas, laus Israel.
In te speraverunt patres nostri, speraverunt et liberasti eos;
Ad te clamaverunt et salvi facti sunt, in te speraverunt et non sunt confusi.
Ego autem sum vermis et non homo, opprobrium hominum et despectio plebis.
Omnes videntes me derident me, diducunt labia, agitant caput.
Confidit in Domino: liberet eum, eripiat eum, si diligit eum.
Tu utique duxisti me inde ab utero; securum me fecisti ad ubera matris meae.
Tibi traditus sum inde ab ortu, ab utero matris meae Deus meus es tu.
Ne longe steteris a me, quoniam tribulor; prope esto: quia non est adjutor.
Circumstant me juvenci multi, tauri Basam cingunt me.
Aperiunt contra me os suum, sicut leo rapiens et rugiens.
Sicut aqua effusus sum, et disjuncta sunt omnia ossa mea:
Factum est cor meum tanquam cera, liquescit in visceribus meis.
Aruit tanquam testa guttur meum, et lingua mea, adhaeret faucibus meis, et in pulverem mortis deduxisti me.
Etenim circumstant me canes multi, caterva male agentium cingit me.
Foderunt manus meas et pedes meos, dinumerare possum omnia ossa mea.
Ipsi vero aspiciunt et videntes me laetantur: dividunt sibi indumenta mea, et de veste mea mittunt sortem.
Tu autem, Domine, ne longe steteris: auxilium meum, ad juvandum me festina.
Eripe a gladio animam meam, et de manu canis vitam meam.
Salva me ex ore leonis et me miserum a cornibus bubalorum.

The Confiteor *is said and the Absolution is given. Then, turning to the people, the celebrant says in a clear voice:*

Behold the Lamb of God, behold him who takes away the sins of the world. Lord, I am not worthy that thou shouldst enter under my roof; but say only the word and my soul shall be healed. *He repeats this a second and third time.*

Whilst holy Communion is being given, Psalm 21 may be sung.

My God, my God, why hast thou abandoned me? My prayers do not reach thee, nor the echo of my crying.
Day and night, my God, I cry to thee: thou hearest not, thou heedest not.
Yet thou dwellest in the holy place, Israel's glory.
In thee our fathers trusted: they trusted and thou didst rescue them.
They cried to thee and rescue came: they hoped in thee and were not disappointed.
But I am a worm, my manhood has gone: a reproach to human eyes, and a laughing stock for the crowd.
All who see me make a mockery of me: they grimace at the sight, and toss their heads.
He trusted in the Lord; let the Lord help him: let the Lord rescue him if he love him.
It was thy power that drew me out of the womb: that kept me safe at my mother's breast.
From the moment of my birth, I was in thy hands: from the time I left my mother's womb, thou art my God.
Do not leave me now, in the time of my distress: stand by me, there is none to defend me.
Enemies are about me like a herd of young bulls: they ring me round like bulls of Bashan.
They snarl at me, like fierce and hungry lions.
My strength is spent like spilt water: my bones are out of joint.
My heart's courage has melted away like wax within me.
My throat is dry with fear, parched as baked clay; my tongue sticks to the roof of my mouth: thou hast brought me down to the dust of death.
Evil men band together against me: they are around me like a wolf-pack.
They have torn holes in my hands and feet: I can count all my bones.
They stand there watching me, gloating over me; they share out my garments and cast lots for my tunic.
Thou, Lord, art my only protection: do not stand far off, but come quickly to my aid.
Save my life from the sword of death, from the power of these dogs.
Deliver me from the lion's power: rescue me, defenceless, from the menace of these wild beasts.

Enarrabo nomen tuum fratribus meis, in medio coetu laudabo te.
Qui timetis Dominum, laudate eum; universum semen Jacob, celebrate eum: timete eum, omne semen Israel.
Neque enim sprevit nec fastidivit miseriam miseri; neque abscondit faciem suam ab eo, et, dum clamavit ad eum, audivit eum.
A te venit laudatio mea in coetu magno, vota mea reddam in conspectu timentium eum.
Edent pauperes et saturabuntur; laudabunt Dominum, qui quaerunt eum: vivant corda vestra in saecula.
Recordabuntur et convertentur ad Dominum universi fines terrae.
Et procumbent in conspectu ejus universae familiae gentium.
Quoniam Domini est regnum, et ipse dominatur in gentibus.
Eum solum adorabunt omnes qui dormiunt in terra, coram eo curvabuntur omnes, qui descendunt in pulverem.
Et anima mea ipsi vivet, semen meum serviet ei.
Narrabit de Domino generationi venturae, et annuntiabunt justitiam ejus populo, qui nascetur: Haec fecit Dominus.

Communione absoluta, celebrans dicit tres sequentes orationes, omnibus stantibus et Amen *respondentibus.*

Oremus. **Oratio prima**

Super populum tuum, quaesumus, Domine, qui passionem et mortem Filii tui devota mente recoluit, benedictio copiosa descendat, indulgentia veniat, consolatio tribuatur, fides sancta succrescat, redemptio sempiterna firmetur. Per eundem Christum Dominum nostrum. ℟. Amen.

Oremus. **Oratio secunda**

Omnipotens et misericors Deus, qui Christi tui beata passione et morte nos reparasti: conserva in nobis operam misericordiae tuae; ut, hujus mysterii participatione, perpetua devotione vivamus. Per eundem Christum Dominum nostrum. ℟. Amen.

Oremus. **Oratio tertia**

Reminiscere miserationum tuarum, Domine, et famulos tuos aeterna protectione sanctifica, pro quibus Christus, Filius tuus, per suum cruorem, instituit paschale mysterium. Per eundem Christum Dominum nostrum. ℟. Amen.

I will proclaim thy renown to my brethren: and offer praise where the people gather.
Praise the Lord all you that revere him. Let all the sons of Jacob glorify him. Let the whole race of Israel revere him.
He never scorned or slighted the poor in their time of need: never did he hide his face from them: whenever they cried to him, he listened to them.
In a mighty gathering I received thy commendation: I will make my dedication in the presence of those that revere him.
The poor will eat and be satisfied, they that seek the Lord will praise him: may your souls live for ever.
All who dwell at the ends of the earth will remember the Lord once more and return to him.
All the gentile nations will come into his presence and adore.
For dominion is the Lord's: he is the gentiles' ruler.
All those who sleep in their graves shall worship him alone: even those who go down to the dust of death shall bow down before him.
And I too shall live on for him. And my children shall serve him.
A generation yet to come shall hear about the Lord. And they shall proclaim his justice to a people yet to be born: This is the work of the Lord.

When Communion has been given, the celebrant says the following three prayers. All stand and reply: Amen.

Let us pray. **First Prayer**

Lord, we ask for thy abundant blessing on thy people who, in all fidelity, have relived the memory of the passion and death of thy Son. May they be pardoned and strengthened, may their holy faith receive fresh increase and their eternal redemption be firmly secured. Through the same Christ our Lord. ℟. Amen.

Let us pray. **Second Prayer**

Almighty and merciful God, who hast brought about our renewal through the blessed Passion and death of thy Christ, preserve in us the work of thy mercy, so that by sharing in this sacrament we may live always in thy service. Through the same Christ our Lord. ℟. Amen.

Let us pray. **Third Prayer**

Remember, Lord, thy deeds of mercy, and sanctify thy servants over whom thou dost watch eternally, and for whom Christ thy Son inaugurated this Paschal mystery by the shedding of his blood. Through the same Christ our Lord. ℟. Amen.

SABBATO SANCTO

DE VIGILIA PASCHALI

DE BENEDICTIONE NOVI IGNIS

Adstantibus ministris, cum cruce, aqua benedicta et incenso, sive ante portam, sive in aditu ecclesiae, vel intus eam, celebrans benedicit novum ignem, dicens:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Deus, qui per Filium tuum, angularem scilicet lapidem, claritatis tuae ignem fidelibus contulisti: productum e silice, nostris profuturum usibus, novum hunc ignem sancti ✠ fica: et concede nobis, ita per haec festa paschalia caelestibus desideriis inflammari; ut ad perpetuae claritatis, puris mentibus, valeamus festa pertingere. Per eundem Christum Dominum nostrum. ℟. Amen.

Deinde ignem ter aspergit, nihil dicens.

DE BENEDICTIONE CEREI PASCHALIS

Novo igne benedicto, acolythus portat cereum paschalem in medium, ante celebrantem, qui cum stilo, inter extrema foramina ad insertionem granorum incensi destinata, incidit crucem. Deinde facit super eam litteram graecam Alpha, subtus vero litteram Omega, et inter brachia crucis quatuor numeros exprimentes annum currentem, interim dicens:

1. Christus heri et hodie, *(incidit hastam erectam)*
2. Principium et Finis, *(incidit hastam transversam)*
3. Alpha *(incidit supra hastam erectam litteram A)*
4. et Omega; *(incidit subtus hastam erectam litteram Ω)*
5. Ipsius sunt tempora *(incidit primum numerum anni currentis in angulo sinistro superiore crucis)*
6. et saecula; *(incidit secundum numerum anni currentis in angulo dextero superiore crucis)*
7. Ipsi gloria et imperium *(incidit tertium numerum anni currentis in angulo sinistro inferiore crucis)*
8. per universa aeternitatis saecula. Amen. *(incidit quartum numerum anni currentis in angulo dextero inferiore crucis)*

HOLY SATURDAY

THE EASTER VIGIL

THE BLESSING OF THE NEW FIRE

The assisting priests or servers stand by with cross, holy water, and incense. Either outside the church door, or at the entrance, or within the church, the celebrant blesses the new fire with these words:

C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

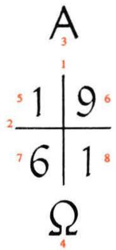
O God, by thy Son, who is our corner-stone, thou hast bestowed on thy faithful the fire of thy splendour. Make holy ✠ this new fire, brought forth from the flint, so that it may help our needs. Grant that during this Pasch we may be fired with longing for heaven. In this way, with minds unsullied, we may be able to attain that feast at which thy eternal splendour presides. Through the same Christ our Lord. ℟. Amen.

Then he sprinkles the fire three times with holy water, without speaking.

THE BLESSING OF THE PASCHAL CANDLE

When the new fire has been blessed, the acolyte brings forward the Paschal candle in front of the celebrant. With a stilus the celebrant fashions a cross, bounded by the holes which are to take the grains of incense. Then over the cross he forms the Greek letter Alpha, and below it the letter Omega; and between the arms of the cross the four digits which make up the current year. As he does this he says:

1. Yesterday and today, Christ *(he cuts the perpendicular line)*
2. is the Beginning and End, *(he cuts the horizontal line)*
3. Alpha *(he cuts the letter A above the perpendicular)*
4. and Omega; *(he cuts the letter Ω below the perpendicular)*
5. to him belong all times *(he cuts the first digit of the current year in the upper left corner of the cross)*
6. and ages; *(he cuts the second digit of the current year in the upper right corner of the cross)*
7. to him be glory and dominion *(he cuts the third digit of the current year in the lower left corner of the cross)*
8. through all ages and for ever. Amen. *(he cuts the fourth digit of the current year in the lower right corner of the cross)*



Deinde infigit quinque grana in foramina, interim dicens:

1
4 2 5
3

1. Per sua sancta vulnera
2. gloriosa
3. custodiat
4. et conservet nos
5. Christus Dominus. Amen.

Tum diaconus porrigit celebranti parvam candelam, de novo igne accensam, qua cereum accendit, dicens:
Lumen Christi gloriose resurgentis
Dissipet tenebras cordis et mentis.

Mox celebrans benedicit cereum accensum, dicens:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

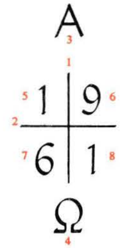
Oremus. **Oratio**

Veniat, quaesumus, omnipotens Deus, super hunc incensum cereum larga tuae bene ✠ dictionis infusio: et hunc nocturnum splendorem invisibilis regenerator intende; ut non solum sacrificium, quod hac nocte litatum est, arcana luminis tui admixtione refulgeat; sed in quocumque loco ex hujus sanctificationis mysterio aliquid fuerit deportatum, expulsa diabolicae fraudis nequitia, virtus tuae majestatis assistat. Per Christum Dominum nostrum. ℟. Amen.

Interim luminaria ecclesiae exstinguuntur.

DE SOLEMNI PROCESSIONE ET DE PRAECONIO PASCHALI

Tum diaconus accipit cereum paschalem accensum, et ordinatur processio. Cum diaconus ingressus est ecclesiam, stans, cantat solus: Lumen Christi, *cui omnes alii, praeter subdiaconum et thuriferarium, genuflectentes versus cereum benedictum, respondent:* Deo gratias.



Then he implants the five grains of incense into the holes, saying:

1
4 2 5
3

1. By his wounds, holy
2. and glorious,
3. be our guardian
4. and preserver
5. Christ the Lord. Amen.

The deacon then proffers a taper, lit from the new fire, to the celebrant, who lights the candle with it, saying:
May the light of Christ, in glory rising again,
Scatter the darkness from the hearts and minds of men.

Then the celebrant blesses the lighted candle, saying:
C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

Almighty God, we ask that over this lighted candle, thou mayst in abundance shed thy ✠ blessing. Unseen, bringing men to new birth, look down on this illumination of the night. Thus, not only may the offering consecrated this night reflect the hidden influx of thy light; but also, wheresoever some light is carried from this rite of sanctification, may the power of thy majesty stand by it, and the wickedness of Satan's guile be banished. Through Christ our Lord. ℟. Amen.

Meanwhile all the lights in the church are put out.

THE SOLEMN PROCESSION AND PROCLAMATION OF EASTER

Next the deacon takes the lighted Paschal candle and the procession is formed. When the deacon has entered the church, he halts, and sings by himself: Light of Christ. *All the others, except subdeacon and thurifer, genuflect towards the blessed candle and answer:* Thanks be to God.

Celebrans vero de cereo benedicto propriam candelam accendit. Procedens ad medium ecclesiae, diaconus altius cantat: Lumen Christi. ℟. Deo gratias. *Et de cereo benedicto accenduntur candelae cleri.*

Tertio procedens ante Altare, rursum adhuc altius cantat: Lumen Christi. ℟. Deo gratias. *Et accenduntur candelae populi de cereo benedicto, et luminaria ecclesiae.*

Tunc celebrans vadit ad locum suum in latere epistolae; diaconus deponit cereum paschalem, supra parvum sustentaculum, et petit benedictionem, dicens:
Jube, Domine, benedicere.

Et celebrans subjungit:

Dominus sit in corde tuo, et in labiis tuis: ut digne, et competenter annunties suum paschale praeconium: In nomine Patris, et Filii, ✠ et Spiritus Sancti. Amen.

Tunc surgentibus omnibus, et stantibus, ut fit ad Evangelium, diaconus cantat praeconium paschale.

Praeconium Paschale

Exsultet jam Angelica turba caelorum: exsultent divina mysteria: et pro tanti Regis victoria tuba insonet salutaris. Gaudeat et tellus tantis irradiata fulgoribus: et aeterni Regis splendore illustrata, totius orbis se sentiat amisisse caliginem. Laetetur et mater Ecclesia, tanti luminis adornata fulgoribus: et magnis populorum vocibus haec aula resultet. Quapropter adstantes vos, fratres carissimi, ad tam miram hujus sancti luminis claritatem, una mecum, quaeso, Dei omnipotentis misericordiam invocate. Ut qui me non meis meritis intra Levitarum numerum dignatus est aggregare: luminis sui claritatem infundens, Cerei hujus laudem implere perficiat. Per Dominum nostrum Jesum Christum Filium suum, qui cum eo vivit et regnat in unitate Spiritus Sancti Deus: Per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

The celebrant now lights his own candle from the blessed candle. The deacon, advancing to the middle of the church, sings in a higher tone: Light of Christ. ℟. Thanks be to God. *The candles of the clergy are now lit from the blessed candle.*

A third time he advances before the altar. Again he sings in a still higher pitch: Light of Christ. ℟. Thanks be to God. *The candles of the people are lit from the blessed candle, and also the lights of the church.*

Then the celebrant goes to his place on the Epistle side. The deacon sets down the Paschal candle on a small stand, and asks a blessing with the words:
Sir, grant a blessing.

And the celebrant adds:

May the Lord be in your heart, and on your lips, so that you may be worthy and able to announce his proclamation of Easter. In the name of the Father and of the Son ✠ and of the Holy Spirit. Amen.

All rise and stand, as at the Gospel, and the deacon chants the proclamation of Easter.

The Exsultet

Now in heaven let the host of angels rejoice: rejoice, too, the hidden conclaves of God, and let the trumpet of salvation resound to match the victory of the mighty King. Let earth, too, illumined by such bright splendour, be glad, and, lit by the lustre of the immortal King, feel that she has thrown off the darkness enshrouding the whole world. Let Mother Church, too, exult, decked out with the splendour of so great a light. Let this hall in which we stand re-echo with the voices of peoples loudly raised. Therefore I ask you, dearest brothers standing near the marvellous brightness of this sacred light, join me in imploring the mercy of Almighty God. Through no merit of mine he has found me worthy to be included amongst the ranks of his ministers; ask him to pour forth the brightness of his light and to ensure that I give this candle its due praise. Through our Lord Jesus Christ his Son, who is God, living and reigning with him, in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Vere dignum et justum est, invisibilem Deum Patrem omnipotentem, Filiumque ejus unigenitum, Dominum nostrum Jesum Christum, toto cordis ac mentis affectu, et vocis ministerio personare. Qui pro nobis aeterno Patri Adae debitum solvit: et veteris piaculi cautionem pio cruore detersit. Haec sunt enim festa paschalia, in quibus verus ille Agnus occiditur, cujus sanguine postes fidelium consecrantur. Haec nox est, in qua primum patres nostros, filios Israel eductos de Aegypto, mare Rubrum sicco vestigio transire fecisti. Haec igitur nox est, quae peccatorum tenebras, columnae illuminatione purgavit. Haec nox est, quae hodie per universum mundum in Christo credentes, a vitiis saeculi, et caligine peccatorum segregatos, reddit gratiae, sociat sanctitati. Haec nox est, in qua destructis vinculis mortis, Christus ab inferis victor ascendit. Nihil enim nobis nasci profuit, nisi redimi profuisset. O mira circa nos tuae pietatis dignatio! O inaestimabilis dilectio caritatis: ut servum redimeres, Filium tradidisti! O certe necessarium Adae peccatum, quod Christi morte deletum est! O felix culpa, quae talem ac tantum meruit habere Redemptorem! O vere beata nox, quae sola meruit scire tempus et horam, in qua Christus ab inferis resurrexit! Haec nox est, de qua scriptum est; Et nox sicut dies illuminabitur: et nox illuminatio mea in deliciis meis. Hujus igitur sanctificatio noctis fugat scelera, culpas lavat: et reddit innocentiam lapsis, et moestis laetitiam. Fugat odia, concordiam parat, et curvat imperia.

In hujus igitur noctis gratia, suscipe, sancte Pater, incensi hujus sacrificium vespertinum: quod tibi in hac cerei oblatione solemni, per ministrorum manus de operibus apum, sacrosancta reddit Ecclesia. Sed jam columnae hujus praeconia novimus, quam in honorem Dei rutilans ignis ascendit. Qui licet sit divisus in partes, mutuati tamen luminis detrimenta non novit. Alitur enim liquantibus ceris, quas in substantiam pretiosae hujus lampadis, apis mater eduxit. O vere beata nox, quae expoliavit Aegyptios, ditavit Hebraeos! Nox, in qua terrenis caelestia, humanis divina junguntur.

Oramus ergo te, Domine: ut cereus iste in honorem tui nominis consecratus, ad noctis hujus caliginem destruendam, indeficiens perseveret. Et in odorem suavitatis acceptus, supernis luminaribus misceatur. Flammas ejus lucifer matutinus

It is truly just and right to celebrate, with all the love of our hearts and minds and the service of our voices, the God unseen: Almighty Father and his only-begotten Son Jesus Christ our Lord. On our behalf he discharged to his immortal Father the debt incurred by Adam, and with his blessed blood absolved us of the warranty of that long-standing sin. For this is the feast of the Pasch, on which is slain the true Lamb by whose blood the doors of the faithful are purified. This is the night on which thou didst first cause our fathers, sons of Israel, to cross the Red Sea dry-shod after they had been led forth from Egypt. This, then, is the night which cleansed the darkness of our sins with the brightness of the pillar of fire. This is the night which today restores to grace and allies to sanctity the believers in Christ throughout the whole world, detached from the vices of their age and the darkness of their sins. This is the night on which the bonds of death were destroyed and Christ rose victorious from the dead. For if Redemption had not availed us, birth would have been useless to us. How marvellous is thy dutiful regard for us, how incalculable the affection of thy love, surrendering thy Son to redeem a slave! Necessary indeed was the guilt of Adam, which was excised by the death of Christ; fortunate the sin which deserved a Redeemer of such quality and greatness. Indeed blessed was that night which alone merited the knowledge of the day and hour at which Christ rose from the dead. This is the night about which was written: As the day, so too the night shall be brightened: the night shall be my brightness in the presence of my delight. And so the night, made holy, routs wickedness and cleanses guilt. Innocence it restores to the fallen, and to the mournful joy. It routs hatred, promotes harmony, and curbs power.

And so, holy Father, accept the evening offering of this light, made in thanksgiving for this night. The holy Church, by the hands of her ministers, proffers it to thee in the solemn offering of the candle, made from the labour of the bees. But now we know the message of this candle, which the glowing flame ignites for the honour of God. Though sundered into parts, that flame does not experience loss from the borrowing of the light. For it is nurtured by the melting wax, which the mother bee produced to form the substance of this precious torch. How blessed indeed the night which plundered the Egyptians and brought riches to the Jews! The night on which are married things heavenly and earthly, divine and human.

Therefore, O Lord, we beg thee that this candle, blessed in honour of thy name, may unfalteringly survive in dispelling the darkness of this night. May it mingle with the lights of heaven, welcomed for its scented pleasantness. May the Morning

inveniat. Ille, inquam, lucifer, qui nescit occasum. Ille, qui regressus ab inferis, humano generi serenus illuxit. Precamur ergo te, Domine; ut nos famulos tuos, omnemque clerum, et devotissimum populum: una cum beatissimo Papa Nostro N. et Antistite nostro N. quiete temporum concessa in his paschalibus gaudiis, assidua protectione regere, gubernare, et conservare digneris. Respice etiam ad eos, qui nos in potestate regunt, et ineffabili pietatis et misericordiae tuae munere, dirige cogitationes eorum ad justitiam et pacem, ut de terrena operositate ad caelestem patriam perveniant cum omni populo tuo. Per eundem Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

DE LECTIONIBUS

Lectio prima *Gen. 1, 1–31; 2, 1–2*

In principio creavit Deus caelum et terram. Terra autem erat inanis et vacua, et tenebrae erant super faciem abyssi: et Spiritus Dei ferebatur super aquas. Dixitque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona: et divisit lucem a tenebris. Appellavitque lucem Diem, et tenebras Noctem: factumque est vespere, et mane, dies unus. Dixit quoque Deus: Fiat firmamentum in medio aquarum: et dividat aquas ab aquis. Et fecit Deus firmamentum, divisitque aquas, quae erant sub firmamento, ab his, quae erant super firmamentum. Et factum est ita. Vocavitque Deus firmamentum Caelum: et factum est vespere, et mane, dies secundus. Dixit vero Deus: Congregentur aquae, quae sub caelo sunt, in locum unum: et appareat arida. Et factum est ita. Et vocavit Deus aridam, Terram: congregationesque aquarum appellavit Maria. Et vidit Deus quod esset bonum. Et ait: Germinet terra herbam virentem, et facientem semen, et lignum pomiferum faciens fructum juxta genus suum, cujus semen in semetipso sit super terram. Et factum est ita. Et protulit terra herbam virentem, et facientem semen juxta genus suum, lignumque faciens fructum, et habens unumquodque sementem secundum speciem suam. Et vidit Deus quod esset bonum. Et factum est vespere, et mane, dies tertius. Dixit autem Deus: Fiant luminaria in firmamento caeli, et dividant diem, ac noctem, et sint in signa, et tempora, et dies, et annos: ut luceant in firmamento caeli, et illuminent terram. Et factum est ita. Fecitque Deus duo luminaria magna: luminare majus, ut praeesset diei: et luminare minus, ut praeesset nocti: et stellas. Et posuit eas in firmamento caeli, ut lucerent super terram, et praeessent diei ac nocti, et dividerent lucem, ac tenebras. Et vidit Deus, quod esset bonum. Et factum

Star find it yet alight, the Morning Star that knows no setting, and which returned from the dead and shone untroubled on the human race. Therefore we beg thee, O Lord, grant us tranquillity of days during this Paschal rejoicing. Condescend to govern, guide and preserve us thy servants with thy unfailing protection: all the clergy, thy most devoted people, together with N. our most blessed Pope and N. our Bishop. Direct thy gaze also on those who are our political rulers, and with thy tenderness and mercy, gifts too sublime for words, guide their thoughts towards justice and peace. In this way, their earthly labour done, in company with all thy people, they may reach their heavenly fatherland. Through the same Jesus Christ thy Son, our Lord, who is God, living and reigning with thee, in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

SCRIPTURE READINGS

First reading *Gen. 1, 1–31; 2, 1–2*

In the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep: and the Spirit of God moved over the waters. And God said: Be light made. And light was made. And God saw the light that it was good: and he divided the light from the darkness. And he called the light Day, and the darkness Night: and there was evening and morning, one day. And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament. And it was so. And God called the firmament Heaven: and the evening and morning were the second day. God also said: Let the waters that are under the heaven be gathered together into one place: and let the dry land appear. And it was so done. And God called the dry land Earth: and the gathering together of the waters he called Seas. And God saw that is was good. And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed, each one according to its kind. And God saw that it was good. And the evening and the morning were the third day. And God said: Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days and years: to shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights: a greater light to rule the day: and a

est vespere et mane, dies quartus. Dixit etiam Deus: Producant aquae reptile animae viventis, et volatile super terram sub firmamento caeli. Creavitque Deus cete grandia, et omnem animam viventem atque motabilem, quam produxerant aquae in species suas, et omne volatile secundum genus suum. Et vidit Deus, quod esset bonum. Benedixitque eis, dicens: Crescite, et multiplicamini, et replete aquas maris: avesque multiplicentur super terram. Et factum est vespere et mane, dies quintus. Dixit quoque Deus: Producat terra animam viventem in genere suo: jumenta, et reptilia, et bestias terrae secundum species suas. Factumque est ita. Et fecit Deus bestias terrae juxta species suas, et jumenta, et omne reptile terrae in genere suo. Et vidit Deus, quod esset bonum, et ait: Faciamus hominem ad imaginem, et similitudinem nostram: et praesit piscibus maris, et volatilibus caeli, et bestiis, universaeque terrae, omnique reptili, quod movetur in terra. Et creavit Deus hominem ad imaginem suam: ad imaginem Dei creavit illum, masculum et feminam creavit eos. Benedixitque illis Deus, et ait: Crescite, et multiplicamini, et replete terram, et subjicite eam, et dominamini piscibus maris, et volatilibus caeli, et universis animantibus, quae moventur super terram. Dixitque Deus: Ecce dedi vobis omnem herbam afferentem semen super terram, et universa ligna, quae habent in semetipsis sementem generis sui, ut sint vobis in escam: et cunctis animantibus terrae, omnique volucri caeli, et universis, quae moventur in terra, et in quibus est anima vivens, ut habeant ad vescendum. Et factum est ita. Viditque Deus cuncta, quae fecerat: et erant valde bona. Et factum est vespere et mane, dies sextus. Igitur perfecti sunt caeli et terra, et omnis ornatus eorum. Complevitque Deus die septimo opus suum, quod fecerat: et requievit die septimo ab universo opere, quod patrarat.

Oremus. ℣. Flectamus genua. ℟. Levate.

Oratio

Deus, qui mirabiliter creasti hominem, et mirabilius redemisti: da nobis, quaesumus, contra oblectamenta peccati, mentis ratione persistere; ut mereamur ad aeterna gaudia pervenire. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

lesser light to rule the night: and the stars. And he set them in the firmament of heaven, to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day. God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and the morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds. And it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. And he said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image: to the image of God he created him, male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold, I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done.

Let us pray. ℣. Let us kneel. ℟. Arise.

Prayer

O God, who hast wonderfully created man and more wonderfully redeemed him, grant, we beg thee, that our reason and judgement may withstand the enticements of sin and so attain eternal joy: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Lectio secunda *Exodi 14, 24–31; 15, 1*

In diebus illis: Factum est in vigilia matutina, et ecce respiciens Dominus super castra Aegyptiorum per columnam ignis et nubis, interfecit exercitum eorum: et subvertit rotas curruum, ferebanturque in profundum. Dixerunt ergo Aegyptii: Fugiamus Israelem: Dominus enim pugnat pro eis contra nos. Et ait Dominus ad Moysen: Extende manum tuam super mare, ut revertantur aquae ad Aegyptios super currus et equites eorum. Cumque extendisset Moyses manum contra mare, reversum est primo diluculo ad priorem locum: fugientibusque Aegyptiis occurrerunt aquae, et involvit eos Dominus in mediis fluctibus. Reversaeque sunt aquae, et operuerunt currus et equites cuncti exercitus Pharaonis, qui sequentes ingressi fuerant mare: nec unus quidem superfuit ex eis. Filii autem Israel perrexerunt per medium sicci maris, et aquae eis erant quasi pro muro a dextris et a sinistris: liberavitque Dominus in die illa Israel de manu Aegyptiorum. Et viderunt Aegyptios mortuos super littus maris, et manum magnam, quam exercuerat Dominus contra eos: timuitque populus Dominum, et crediderunt Domino et Moysi servo ejus. Tunc cecinit Moyses et filii Israel carmen hoc Domino, et dixerunt:

Canticum. *Exodi 15, 1, 2.* Cantemus Domino: gloriose enim honorificatus est: equum, et ascensorem projecit in mare: adjutor, et protector factus est mihi in salutem. ℣. Hic Deus meus, et honorificabo eum: Deus patris mei, et exaltabo eum. ℣. Dominus conterens bella: Dominus nomen est illi.

Oremus. ℣. Flectamus genua. ℟. Levate.

Oratio

Deus, cujus antiqua miracula etiam nostris saeculis coruscare sentimus: dum quod uni populo, a persecutione Aegyptiaca liberando, dexterae tuae potentia contulisti, id in salutem gentium per aquam regenerationis operaris: praesta; ut in Abrahae filios, et in Israeliticam dignitatem, totius mundi transeat plenitudo. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio tertia *Is. 4, 2–6*

In die illa erit germen Domini in magnificentia, et gloria, et fructus terrae sublimis, et exultatio his, qui salvati fuerint de Israel. Et erit: Omnis qui relictus fuerit in Sion, et residuus in

Second reading *Exodus 14, 24–31; 15, 1*

In those days, it came to pass in the morning watch, and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host: and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them: neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left: and the Lord delivered Israel on that day out of the hand of the Egyptians. And they saw the Egyptians dead upon the sea shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord, and said:

Canticle. *Exodus 15, 1, 2.* Let us sing to the Lord, for he is gloriously honoured: the horse and the rider he has thrown into the sea: He has become my helper and protector unto salvation. ℣. He is my God, and I will honour him: the God of my father and I will extol him. ℣. He is the Lord that destroys wars: the Lord is his name.

Let us pray. ℣. Let us kneel. ℟. Arise.

Prayer

O God, even in our days we perceive the glory of thy former miracles. As formerly thou didst use the power of thy right hand to deliver a single nation from the pursuing Egyptians, today thou dost the same to save all peoples through the water of spiritual rebirth. Grant that the nations of the entire world may become children of Abraham and share the privileges of Israel: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Third reading *Is. 4, 2–6*

In that day the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel. And it shall come to

Jerusalem, sanctus vocabitur, omnis qui scriptus est in vita in Jerusalem. Si abluerit Dominus sordes filiarum Sion, et sanguinem Jerusalem laverit de medio ejus, in spiritu judicii, et spiritu ardoris. Et creabit Dominus super omnem locum montis Sion, et ubi invocatus est, nubem per diem, et fumum et splendorem ignis flammantis in nocte: super omnem enim gloriam protectio. Et tabernaculum erit in umbraculum diei ab aestu, et in securitatem, et absconsionem a turbine, et a pluvia.

Canticum. *Is. 5, 1, 2.* Vinea facta est dilecto in cornu, in loco uberi. ℣. Et maceriam circumdedit, et circumfodit: et plantavit vineam Sorec, et aedificavit turrim in medio ejus. ℣. Et torcular fodit in ea: vinea enim Domini Sabaoth, domus Israel est.

Oremus. ℣. Flectamus genua. ℟. Levate.

Oratio

Deus, qui in omnibus Ecclesiae tuae filiis, sanctorum Prophetarum voce manifestasti, in omni loco dominationis tuae, satorem te bonorum seminum, et electorum palmitum esse cultorem: tribue populis tuis, qui et vinearum apud te nomine censentur, et segetum: ut, spinarum et tribulorum squalore resecato, digna efficiantur fruge foecundi. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Lectio quarta — *Deut. 31, 22–30*

In diebus illis: Scripsit Moyses canticum, et docuit filios Israel. Praecepitque Dominus Josue filio Nun, et ait: Confortare, et esto robustus: tu enim introduces filios Israel in terram, quam pollicitus sum, et ego ero tecum. Postquam ergo scripsit Moyses verba legis hujus in volumine atque complevit: praecepit Levitis, qui portabant arcam foederis Domini, dicens: Tollite librum istum, et ponite eum in latere arcae foederis Domini Dei vestri: ut sit ibi contra te in testimonium. Ego enim scio contentionem tuam, et cervicem tuam durissimam. Adhuc vivente me et ingrediente vobiscum, semper contentiose egistis contra Dominum: quanto magis, cum mortuus fuero? Congregate ad me omnes majores natu per tribus vestras, atque doctores, et loquar audientibus eis sermones istos, et invocabo contra eos caelum et terram. Novi enim quod post mortem meam inique agetis, et declinabitis cito de via, quam praecepi vobis: et occurrent vobis mala in extremo tempore, quando feceritis malum in conspectu Domini, ut irritetis eum per

pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgement and by the spirit of burning. And the Lord will create upon every place of Mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind and from rain.

Canticle. *Is. 5, 1, 2.* My beloved had a vineyard on a hill in a fruitful place. ℣. And he enclosed it with a fence, and made a ditch round it, and planted it with the vine of Sorec, and built a tower in the midst thereof. ℣. And he made a winepress in it: for the vineyard of the Lord of hosts is the house of Israel.

Let us pray. ℣. Let us kneel. ℟. Arise.

Prayer

O God, in all the children of thy Church thou hast made it clear by the voice of the holy prophets that in every place that belongs to thee thou dost sow the good seed and cultivate the chosen vine-shoots. Since thy people are called thy vine and harvest, cut away the rank thorns and briars, and make them bear good fruit in abundance: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Fourth reading — *Deut. 31, 22–30*

In those days Moses wrote the canticle, and taught it to the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore, after Moses wrote the words of this law in a volume, and finished it: he commanded the Levites, who carried the ark of the covenant of the Lord, saying: Take this book and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a testimony against thee. For I know thy obstinacy and thy most stiff neck. While I am yet living and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that after my death you will do wickedly and will quickly turn aside from the way that I have

opera manuum vestrarum. Locutus est ergo Moyses, audiente universo coetu Israel, verba carminis hujus, et ad finem usque complevit.

Canticum. *Deut. 32, 1–4.* Attende, caelum, et loquar: et audiat terra verba ex ore meo. ℣. Exspectetur sicut pluvia eloquium meum: et descendant sicut ros verba mea. ℣. Sicut imber super gramen, et sicut nix super foenum: quia nomen Domini invocabo. ℣. Date magnitudinem Deo nostro: Deus, vera opera ejus, et omnes viae ejus judicia. ℣. Deus fidelis, in quo non est iniquitas: justus et sanctus Dominus.

Oremus. ℣. Flectamus genua. ℟. Levate.

Oratio

Deus, celsitudo humilium, et fortitudo rectorum: qui per sanctum Moysen puerum tuum, ita erudire populum tuum sacri carminis tui decantatione voluisti; ut illa legis iteratio fieret etiam nostra directio: excita in omnem justificatarum gentium plenitudinem potentiam tuam, et da laetitiam, mitigando terrorem: ut omnium peccatis tua remissione deletis, quod denuntiatum est in ultionem, transeat in salutem. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

DE PRIMA PARTE LITANIARUM

His expletis, a duobus cantoribus, cantantur litaniae sanctorum (quin tamen duplicentur) usque ad invocationem Propitius esto, *omnibus genuflexis et respondentibus.*

Kyrie, eleison. Christe, eleison. Kyrie, eleison.
Christe, audi nos. Christe, exaudi nos.
Pater de caelis, Deus, miserere nobis.
Fili, Redemptor mundi, Deus, miserere nobis.
Spiritus Sancte, Deus, miserere nobis.
Sancta Trinitas, unus Deus, miserere nobis.
Sancta Maria, ora pro nobis.
Sancta Dei Genitrix, ora pro nobis.
Sancta Virgo virginum, ora pro nobis.
Sancte Michael, ora pro nobis.

commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke in the hearing of the whole assembly of Israel the words of this canticle, and finished it even to the end.

Canticle. *Deut. 32, 1–4.* Attend, O heaven, and I will speak: and let the earth hear the words that come out of my mouth. ℣. Let my speech be expected like the rain: and let my words fall like the dew. ℣. Like the shower upon the grass, and like the snow upon the dry herb, because I will invoke the name of the Lord. ℣. Confess the greatness of our God: the works of God are true, and all his ways are justice. ℣. God is faithful, in whom there is no iniquity: the Lord is just and holy.

Let us pray. ℣. Let us kneel. ℟. Arise.

Prayer

O God, the greatness of the humble and strength of the just, who through thy holy servant Moses wert pleased to instruct thy people in the chant of thy sacred song, so that this manner of repeating thy law should serve also to guide our life, show forth the fullness of thy power for the salvation of every people. Give them joy by calming their fears; blot out the sins of all men by thy forgiveness and turn the threat of vengeance into the promise of salvation: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

THE FIRST PART OF THE LITANIES

After the readings all kneel and two cantors sing the litanies of the Saints up to the invocation Be merciful. *The invocations are not repeated but all reply.*

Lord, have mercy. Christ, have mercy. Lord, have mercy.
Christ, hear us. Christ, hear and heed us.
God the heavenly Father, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Spirit, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary, pray for us.
Holy Mother of God, pray for us.
Holy Virgin of virgins, pray for us.
St Michael, pray for us.

Sancte Gabriel, ora pro nobis.
Sancte Raphael, ora pro nobis.
Omnes sancti Angeli et Archangeli, orate pro nobis.
Omnes sancti beatorum Spirituum ordines, orate pro nobis.
Sancte Joannes Baptista, ora pro nobis.
Sancte Joseph, ora pro nobis.
Omnes sancti Patriarchae et Prophetae, orate pro nobis.
Sancte Petre, ora pro nobis.
Sancte Paule, ora pro nobis.
Sancte Andrea, ora pro nobis.
Sancte Joannes, ora pro nobis.
Omnes sancti Apostoli et Evangelistae, orate pro nobis.
Omnes sancti Discipuli Domini, orate pro nobis.
Sancte Stephane, ora pro nobis.
Sancte Laurenti, ora pro nobis.
Sancte Vincenti, ora pro nobis.
Omnes sancti Martyres, orate pro nobis.
Sancte Silvester, ora pro nobis.
Sancte Gregori, ora pro nobis.
Sancte Augustine, ora pro nobis.
Omnes sancti Pontifices et Confessores, orate pro nobis.
Omnes sancti Doctores, orate pro nobis.
Sancte Antoni, ora pro nobis.
Sancte Benedicte, ora pro nobis.
Sancte Dominice, ora pro nobis.
Sancte Francisce, ora pro nobis.
Omnes sancti Sacerdotes et Levitae, orate pro nobis.
Omnes sancti Monachi et Eremitae, orate pro nobis.
Sancta Maria Magdalena, ora pro nobis.
Sancta Agnes, ora pro nobis.
Sancta Caecilia, ora pro nobis.
Sancta Agatha, ora pro nobis.
Sancta Anastasia, ora pro nobis.
Omnes sanctae Virgines et Viduae, orate pro nobis.
Omnes Sancti et Sanctae Dei, intercedite pro nobis.

DE BENEDICTIONE AQUAE BAPTISMALIS

Celebrans, junctis manibus, in tono feriali dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus.

Oratio

Omnipotens sempiterne Deus, adesto magnae pietatis tuae mysteriis, adesto sacramentis: et ad recreandos novos populos, quos tibi fons baptismatis parturit, Spiritum adoptionis emitte: ut quod nostrae humilitatis gerendum est

St Gabriel, pray for us.
St Raphael, pray for us.
All holy Angels and Archangels, pray for us.
All holy orders of blessed Spirits, pray for us.
St John the Baptist, pray for us.
St Joseph, pray for us.
All holy Patriarchs and Prophets, pray for us.
St Peter, pray for us.
St Paul, pray for us.
St Andrew, pray for us.
St John, pray for us.
All holy Apostles and Evangelists, pray for us.
All the Lord's holy Disciples, pray for us.
St Stephen, pray for us.
St Laurence, pray for us.
St Vincent, pray for us.
All holy Martyrs, pray for us.
St Silvester, pray for us.
St Gregory, pray for us.
St Augustine, pray for us.
All holy Bishops and Confessors, pray for us.
All holy Doctors, pray for us.
St Antony, pray for us.
St Benedict, pray for us.
St Dominic, pray for us.
St Francis, pray for us.
All holy Priests and Clerks, pray for us.
All holy Monks and Hermits, pray for us.
St Mary Magdalene, pray for us.
St Agnes, pray for us.
St Cecily, pray for us.
St Agatha, pray for us.
St Anastasia, pray for us.
All holy Virgins and Widows, pray for us.
All you Saints of God, plead for us.

THE BLESSING OF THE BAPTISMAL WATER

The celebrant joins his hands and says in the ferial tone:
C. The Lord be with you. ℟. And with you also.

Let us pray.

Prayer

Almighty and undying God, be present at the rites and sacraments conferred by thy great mercy. Send forth the breath which adopts us into thy family, to make new those whom the water of baptism brings to birth. In this way the task to

ministerio, virtutis tuae impleatur effectu. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus:

Elevans vocem in modum praefationis, prosequitur junctis manibus:
Per omnia saecula saeculorum. ℟. Amen.
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Vere dignum et justum est, aequum et salutare, nos tibi semper, et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus. Qui invisibili potentia, sacramentorum tuorum mirabiliter operaris effectum: Et licet nos tantis mysteriis exsequendis simus indigni: Tu tamen gratiae tuae dona non deserens, etiam ad nostras preces, aures tuae pietatis inclinas. Deus, cujus Spiritus super aquas, inter ipsa mundi primordia ferebatur: ut jam tunc virtutem sanctificationis, aquarum natura conciperet. Deus, qui nocentis mundi crimina per aquas abluens, regenerationis speciem in ipsa diluvii effusione signasti: ut unius ejusdemque elementi mysterio, et finis esset vitiis, et origo virtutibus. Respice, Domine, in faciem Ecclesiae tuae, et multiplica in ea regenerationes tuas, qui gratiae tuae affluentis impetu laetificas civitatem tuam: fontemque baptismatis aperis toto orbe terrarum gentibus innovandis: ut tuae majestatis imperio, sumat Unigeniti tui gratiam de Spiritu Sancto.

Hic celebrans in modum crucis aquam dividit manu extensa, quam statim linteo extergit, dicens:

Qui hanc aquam regenerandis hominibus praeparatam, arcana sui numinis admixtione fecundet: ut sanctificatione concepta, ab immaculato divini fontis utero, in novam renata creaturam, progenies caelestis emergat: Et quos aut sexus in corpore, aut aetas discernit in tempore, omnes in unam pariat gratia mater infantiam. Procul ergo hinc, jubente te, Domine, omnis spiritus immundus abscedat: procul tota nequitia diabolicae fraudis absistat. Nihil hic loci habeat contrariae virtutis admixtio: non insidiando circumvolet: non latendo subrepat: non inficiendo corrumpat.

be performed by our lowly service may be achieved by the efficacy of thy power: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit:

He joins his hands and continues in the tone of the Preface:
For ever and ever. ℟. Amen.
C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God. By thy hidden power thou dost marvellously accomplish the work of thy sacraments. Though we are unworthy to perform these great rites, yet thou dost not withdraw the gifts of thy grace, and thou dost hearken with ears of mercy to our prayers. O God, thy breath rushed over the waters at the very foundation of the world, so that then already the waters by their nature received the power to endow holiness. O God, with water thou didst expunge the sins of this guilty world, and by the deluge of the Flood thou didst mark out the manifestation of rebirth, so that by the hidden working of that one same substance there might be both an end to vices and a fount of virtues. Look, Lord, on the countenance of thy Church. Make many within her the new births which thou achievest. Thou bringest joy to thy city by the impulse of thine abundant grace; the waters of thy baptism thou layest open through the whole world for the renewal of its races; so that by the power of thy majesty the world may obtain from the Holy Spirit the grace of thine only-begotten Son.

With his hand extended, the celebrant now divides the water in the shape of a cross. He wipes his hand at once with a towel, and says:

With the secret mingling of his power may he fertilise this water which has been prepared to bring men to fresh birth. Thus may a heavenly generation, conceived in holiness, born afresh as a new creation, come forth from the unstained womb of this divine fount. May the motherhood of grace bring forth into united childhood the disparate groups of sex and age. Therefore, O Lord, at your command let every unclean spirit retire afar from this place: afar, too, let the entire wickedness of Satan's guile depart. Let no mingling of strength opposed to thee have any place here, nor fly around us with its deceits, nor creep upon us in stealth, nor mar us with its poison.

Aquam manu tangit.

Sit haec sancta, et innocens creatura, libera ab omni impugnatoris incursu, et totius nequitiae purgata discessu. Sit fons vivus, aqua regenerans, unda purificans; ut omnes hoc lavacro salutifero diluendi, operante in eis Spiritu Sancto, perfectae purgationis indulgentiam consequantur.

Facit tres cruces super aquam, dicens:

Unde benedico te, creatura aquae, per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum: per Deum, qui te in principio, verbo separavit ab arida: cujus Spiritus super te ferebatur.

Hic manu aquam dividit, et effundit eam versus quatuor mundi partes, dicens:

Qui te de paradisi fonte manare fecit, et in quatuor fluminibus totam terram rigare praecepit. Qui te in deserto amaram, suavitate indita fecit esse potabilem, et sitienti populo de petra produxit. Bene ✠ dico te et per Jesum Christum Filium ejus unicum, Dominum nostrum: qui te in Cana Galilaeae signo admirabili, sua potentia convertit in vinum. Qui pedibus super te ambulavit: et a Joanne in Jordane in te baptizatus est. Qui te una cum sanguine de latere suo produxit: et discipulis suis jussit, ut credentes baptizarentur in te, dicens: Ite, docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti.

Mutat vocem, et prosequitur in tono Lectionis:

Haec nobis praecepta servantibus, tu Deus omnipotens clemens adesto: tu benignus aspira.
Halat ter in aquam in modum crucis, dicens:
Tu has simplices aquas tuo ore benedicito: ut praeter naturalem emundationem, quam lavandis possunt adhibere corporibus, sint etiam purificandis mentibus efficaces.
Hic celebrans paulisper demittit Cereum in aquam: et resumens tonum Praefationis, dicit:
Descendat in hanc plenitudinem fontis virtus Spiritus Sancti.
Deinde extractum Cereum de aqua, iterum profundius mergit, aliquanto altius repetens: Descendat in hanc. *Postea Cereum rursus de aqua extractum, tertio immergens usque ad fundum, altiori adhuc voce repetit:* Descendat, *ut supra. Et deinde sufflans ter in aquam, secundum hanc figuram Ψ prosequitur:*

He touches the water with his hand.

May this sacred and innocent creation of water be free from every onset of the enemy, and cleansed by the removal of all wickedness. May it be a living fountain, water that brings fresh birth, a spring that purifies; so that all who are to be cleansed in this bath which brings salvation may, through the action of the Holy Spirit upon them, achieve the grace of spotless purification.

He makes three crosses over the water, saying:

So I bless you, created water, by the living ✠ God, by the true ✠ God, by the holy ✠ God, by that God who in the beginning sundered you from dry land by his word, and whose spirit was borne over you.

Now he divides the water with his hand, and sprinkles it towards the four points of the earth, saying:

It was he who made you flow forth from the fountain of Paradise. He instructed you to water the entire earth with your four streams. When in the desert you were bitter, he invested you with sweetness and made you drinkable, and brought you forth from the rock for his thirsty people. I bless ✠ you also through Jesus Christ his only Son our Lord, who changed you into wine in Galilean Cana by the marvellous miracle worked by his power. He directed his steps over you, and by John was baptised in you, in the Jordan. He brought you forth, mixed with blood, from his side. He ordered his disciples to believe and be baptised in you, telling them: Go, teach all races, baptising them in the name of the Father, and of the Son, and of the Holy Spirit.

He changes his tone, continuing in a reading voice:

As we perform these commands, Almighty God, be mercifully present and breathe kindly upon us.
He breathes three times in the form of a cross, saying:
Bless with your mouth this pure water, so that in addition to the natural cleansing of bodies which it can achieve, it may also be effective in the purification of minds.
The celebrant now dips the candle a little way into the water, and then resumes the Preface tone, saying:
May the power of the Holy Spirit come down into this filled font.
He takes the candle from the water, and then dips it in a second time more deeply, repeating May the power *as above in rather a higher tone; then he again lifts the candle from the water, dips it in a third time to the full depth, and sings in a still higher tone* May the power *as above. Then he breathes three times on the water in the shape of a Ψ, and continues:*

Totamque hujus aquae substantiam regenerandi fecundet effectu.

Hic tollitur Cereus de aqua, et prosequitur:

Hic omnium peccatorum maculae deleantur: hic natura ad imaginem tuam condita, et ad honorem sui reformata principii, cunctis vetustatis squaloribus emundetur: ut omnis homo, sacramentum hoc regenerationis ingressus, in verae innocentiae novam infantiam renascatur.

Sequentia dicit legendo:
Per Dominum nostrum Jesum Christum, Filium tuum: Qui venturus est judicare vivos et mortuos, et saeculum per ignem. ℟. Amen.

His peractis, celebrans infundit de Oleo catechumenorum in aquam in modum crucis, intelligibili voce dicens:
Sanctificetur et fecundetur fons iste Oleo salutis renascentibus ex eo, in vitam aeternam. ℟. Amen.

Deinde infundit de Chrismate, dicens:
Infusio Chrismatis Domini nostri Jesu Christi, et Spiritus Sancti Paracliti, fiat in nomine sanctae Trinitatis. ℟. Amen.

Postea accipit ambas ampullas dicti Olei sancti, et Chrismatis, et de utroque simul in modum crucis ter infundendo, dicit:
Commixtio Chrismatis sanctificationis, et Olei unctionis, et aquae baptismatis, pariter fiat in nomine Pa ✠ tris, et Fi ✠ lii, et Spiritus ✠ Sancti. ℟. Amen.

Tunc miscet ipsum Oleum cum aqua. Si aderunt baptizandi, eos baptizet more consueto.
Benedictione peracta, aqua baptismalis defertur processionaliter ad fontem; et interim cantatur sequens:

Canticum. *Ps. 41, 2–4.* Sicut cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te, Deus. ℣. Sitivit anima mea ad Deum vivum: quando veniam, et apparebo ante faciem Dei! ℣. Fuerunt mihi lacrimae meae panes die ac nocte, dum dicitur mihi per singulos dies: Ubi est Deus tuus?

Aqua benedicta in fontem immissa, celebrans, manibus junctis et in tono feriali, dicit:
℣. Dominus vobisum. ℟. Et cum spiritu tuo.

And may it fertilise all the substance of this water with the power of effecting new birth.

The candle is now lifted from the water. He continues:

Here may the stains of all sins be destroyed; here may man's nature, fashioned in thine image, reshaped for the glory of its Founder, be cleansed of all the filth of its long age, so that every man who enters into this sacrament of rebirth may be born afresh into a new childhood of real innocence.

He says what follows in a reading voice:
Through our Lord Jesus Christ thy Son, who will come to judge the living and the dead, and the world by fire. ℟. Amen.

After this, the celebrant pours some Oil of Catechumens into the water in the shape of a cross, saying audibly:
May this font be made holy and fertile by the Oil which brings salvation, for the benefit of those who by it are reborn into eternal life. ℟. Amen.

Then he pours some of the Chrism in the same way, saying:
Let this Chrism of our Lord Jesus Christ, and of the Holy Spirit the Paraclete, be poured in the name of the holy Trinity. ℟. Amen.

Then he takes both cruets, of the holy Oil and the Chrism, and whilst pouring from both simultaneously in the form of a cross three times, he says:
May this mixture of the Chrism which sanctifies, the Oil which anoints, and the water of baptism be likewise mingled in the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Spirit. ℟. Amen.

He then mixes the Oil itself with the water. If there are present persons to be baptised, he should baptise them in the customary manner. Once the blessing is completed, the baptismal water is borne in procession to the font; and on the way the following is sung:

Canticle. *Ps. 41, 2–4.* As the hind longs for streams of water, so my soul, O God, longs for thee. ℣. My soul has thirsted for the living God: O when shall I approach and appear before the face of God? ℣. Day and night my tears have been my bread; each and every day I am asked, where then is your God?

The blessed water is poured into the font, and the celebrant joins his hands and says in the ferial tone:
C. The Lord be with you. ℟. And with you also.

Oremus. **Oratio**

Omnipotens sempiterne Deus, respice propitius ad devotionem populi renascentis, qui sicut cervus aquarum tuarum expetit fontem: et concede propitius; ut fidei ipsius sitis, baptismatis mysterio, animam corpusque sanctificet. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

Et incensat fontem. Omnes redeunt in silentio in ecclesiam, et datur initium renovationi promissionum baptismatis.

DE RENOVATIONE PROMISSIONUM BAPTISMATIS

Celebrans, facta incensatione Cerei, stans juxta illum, facie versus ad populum, incipit, ut sequitur:

Hac sacratissima nocte, fratres carissimi, sancta Mater Ecclesia, recolens Domini nostri Jesu Christi mortem et sepulturam, eum redamando vigilat; et, celebrans ejusdem gloriosam resurrectionem, laetabunda gaudet. Quoniam vero, ut docet Apostolus, consepulti sumus cum Christo per baptismum in mortem, quomodo Christus resurrexit a mortuis, ita et nos in novitate vitae oportet ambulare: scientes, veterem hominem nostrum simul cum Christo crucifixum esse, ut ultra non serviamus peccato. Existimemus ergo nos mortuos quidem esse peccato, viventes autem Deo, in Christo Jesu Domino nostro.
Quapropter, Fratres carissimi, quadragesimali exercitatione absoluta, sancti baptismatis promissiones renovemus, quibus olim Satanae et operibus ejus, sicut et mundo, qui inimicus est Dei, abrenuntiavimus, et Deo in Sancta Ecclesia catholica fideliter servire promisimus.

Itaque:
C. Abrenuntiatis Satanae?
Omnes respondent: Abrenuntiamus.
C. Et omnibus operibus ejus. ℟. Abrenuntiamus.
C. Et omnibus pompis ejus? ℟. Abrenuntiamus.
C. Creditis in Deum, Patrem omnipotentem, Creatorem caeli et terrae? ℟. Credimus.
C. Creditis in Jesum Christum, Filium ejus unicum, Dominum nostrum, natum, et passum? ℟. Credimus.
C. Creditis et in Spiritum Sanctum, sanctam Ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam aeternam?
℟. Credimus.
C. Nunc autem una simul Deum precemur, sicut Dominus noster Jesus Christus orare nos docuit:

Let us pray. **Prayer**

Almighty and undying God, look with kindness on the prayer of thy people reborn, who like the hind seek the fountain of thy waters. Mercifully grant that the thirst which Faith itself inspires may sanctify our souls and bodies through the rite of baptism: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

He incenses the font. All return silently into the church and the renewal of the baptismal vows begins.

THE RENEWAL OF THE BAPTISMAL VOWS

After the incensation of the candle, the celebrant stands by it facing the people, and begins as follows:

On this most sacred night, dearest brothers, our Holy Mother the Church commemorates the death and burial of our Lord Jesus Christ, and keeps watch, returning him love for love. She celebrates his glorious Resurrection, and in happiness rejoices. Since then, as the Apostle tells us, through our baptism we have been buried with Christ in death, so as Christ rose from the dead we too must proceed in a new life. We must be aware that our former selves have been crucified with Christ, and we must no longer be slaves to sin. Let us therefore consider ourselves dead so far as sin is concerned, but alive for God in Christ Jesus our Lord.
Therefore, dearest brothers, now that the rigours of the forty days have been discharged, let us renew the promises of our holy baptism, by which we once renounced Satan and his works, and the world which is the enemy of God; and by which we promised to serve God faithfully in his holy Catholic Church.

Therefore:
C. Do you renounce Satan?
All reply: We do renounce him.
C. And all his works? ℟. We do renounce them.
C. And all his display? ℟. We do renounce it.
C. Do you believe in God, the Father Almighty, Creator of heaven and earth? ℟. We do believe in him.
C. Do you believe in Jesus Christ his only Son our Lord; that he was born and suffered? ℟. We do believe in him.
C. Do you believe also in the Holy Spirit, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body and everlasting life?
℟. We do believe in them.
C. Now, then, let us pray to God together, as our Lord Jesus Christ taught us to pray:

℟. Pater noster, qui es in caelis: sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. Sed libera nos a malo.

C. Et Deus omnipotens, Pater Domini nostri Jesu Christi, qui nos regeneravit ex aqua et Spiritu Sancto, quique nobis dedit remissionem peccatorum, ipse nos custodiat gratia sua in eodem Christo Jesu Domino nostro, in vitam aeternam.

℟. Amen.

Et aspergit populum aqua benedicta.

DE ALTERA PARTE LITANIARUM

Renovatione promissionum baptismatis peracta, cantores, incipiunt alteram partem litaniarum.

Propitius esto, parce nobis, Domine.
Propitius esto, exaudi nos, Domine.
Ab omni malo, libera nos, Domine.
Ab omni peccato, libera nos, Domine.
A morte perpetua, libera nos, Domine.
Per mysterium sanctae incarnationis tuae, libera nos, Domine.
Per adventum tuum, libera nos, Domine.
Per nativitatem tuam, libera nos, Domine.
Per baptismum et sanctum jejunium tuum, libera nos, Domine.
Per crucem et passionem tuam, libera nos, Domine.
Per mortem et sepulturam tuam, libera nos, Domine.
Per sanctam resurrectionem tuam, libera nos, Domine.
Per admirabilem ascensionem tuam, libera nos, Domine.
Per adventum Spiritus Sancti Paracliti, libera nos, Domine.
In die judicii, libera nos, Domine.
Peccatores, te rogamus, audi nos.
Ut nobis parcas, te rogamus, audi nos.
Ut Ecclesiam tuam sanctam regere et conservare digneris, te rogamus, audi nos.
Ut domnum apostolicum, et omnes ecclesiasticos ordines in sancta religione conservare digneris, te rogamus, audi nos.
Ut inimicos sanctae Ecclesiae humiliare digneris, te rogamus, audi nos.
Ut regibus et principibus christianis pacem et veram concordiam donare digneris, te rogamus, audi nos.
Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris, te rogamus, audi nos.
Ut omnibus benefactoribus nostris sempiterna bona retribuas, te rogamus, audi nos.
Ut fructus terrae dare et conservare digneris, te rogamus, audi nos.

℟. Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil.

C. And may God Almighty, the Father of our Lord Jesus Christ, who with water and the Holy Spirit brought us to fresh birth, and who has granted us forgiveness of our sins – may he guard with his grace, in the same Christ Jesus our Lord, so that we may attain eternal life.

℟. Amen.

And he sprinkles the people with the blessed water.

THE SECOND PART OF THE LITANIES

After the renewal of baptismal vows the cantors begin the second part of the litanies.

Be merciful, Lord, spare us.
Be merciful, Lord, hear and heed us.
From every evil, Lord, deliver us.
From every sin, Lord, deliver us.
From everlasting death, Lord, deliver us.
By the mystery of thy holy incarnation, Lord, deliver us.
By thy coming, Lord, deliver us.
By thy birth, Lord, deliver us.
By thy baptism and holy fasting, Lord, deliver us.
By thy Cross and suffering, Lord, deliver us.
By thy death and burial, Lord, deliver us.
By thy holy resurrection, Lord, deliver us.
By thy wonderful ascension, Lord, deliver us.
By the coming of the Holy Spirit, the Paraclete, Lord, deliver us.
On the day of judgement, Lord, deliver us.
We sinners beg thee, hear us.
That thou wilt spare us, we beg thee, hear us.
That it may please thee to govern and preserve thy holy Church, we beg thee, hear us.
To keep in holy religion the Pope, and all ranks of the clergy, we beg thee, hear us.
To humble the enemies of holy Church, we beg thee, hear us.
To give peace and true concord to Christian kings and princes, we beg thee, hear us.
To strengthen and preserve us in thy holy service, we beg thee, hear us.
To reward all our benefactors with eternal blessings, we beg thee, hear us.
To give and preserve the fruits of the earth, we beg thee, hear us.

Ut omnibus fidelibus defunctis requiem aeternam donare digneris, te rogamus, audi nos.
Ut nos exaudire digneris, te rogamus, audi nos.
Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Christe, audi nos.
Christe, exaudi nos.

DE MISSA SOLEMNI VIGILIA PASCHALIS

In fine litaniarum, cantores solemniter incipiunt:

C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison. ℟. Christe, eleison.
C. Christe, eleison. ℟. Christe, eleison.
C. Kyrie, eleison. ℟. Kyrie, eleison.
C. Kyrie, eleison.

Interim celebrans cum ministris accedit ad Altare, et, statim ascendens, osculatur illud, et incensat more solito.

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.

Deinde osculatur Altare et dicit:

C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. **Oratio**

Deus, qui hanc sacratissimam noctem gloria Dominicae Resurrectionis illustras: conserva in nova familiae tuae progenie adoptionis spiritum, quem dedisti: ut corpore et mente renovati, puram tibi exhibeant servitutem. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

To grant eternal rest to all the faithful departed, we beg thee, hear us.
That it may please thee to heed us, we beg thee, hear us.
Lamb of God, who takest away the sins of the world, spare us, Lord.
Lamb of God, who takest away the sins of the world, Lord, hear and heed us.
Lamb of God, who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, hear and heed us.

THE SOLEMN MASS OF THE EASTER VIGIL

At the end of the litanies, the cantors intone solemnly:

C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy. ℟. Christ, have mercy.
C. Christ, have mercy. ℟. Christ, have mercy.
C. Lord, have mercy. ℟. Lord, have mercy.
C. Lord, have mercy.

Meanwhile the celebrant with his ministers approaches the altar; he immediately ascends, kisses it and incenses it in the usual way.

Glory to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers; who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:

C. The Lord be with you. ℟. And with you also.

Let us pray. **Prayer**

O God, who hast made this most holy night shine with the glory of our Lord's resurrection, preserve in the new members of thy family the spirit of sonship thou hast given them, and grant that, made new in body and soul, they may give thee unfailing service: through the same Jesus Christ thy Son, our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

Lectio Epistolae beati Pauli Apostoli ad Colossenses.

Col. 3, 1–4

Fratres: Si consurrexistis cum Christo, quae sursum sunt quaerite, ubi Christus est in dextera Dei sedens: quae sursum sunt sapite, non quae super terram. Mortui enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus apparuerit, vita vestra; tunc et vos apparebitis cum ipso in gloria.
℟. Deo gratias.

Finita Epistola, celebrans incipit: Alleluja.
Et totum decantat ter, elevando vocem gradatim: et omnes post quamlibet vicem, in eodem tono, repetunt illud idem.

Postea cantores prosequuntur:
℣. *Ps. 117, 1.* Confitemini Domino, quoniam bonus: quoniam in saeculum misericordia ejus. ℣. *Ps. 116, 1–2.* Laudate Dominum, omnes gentes: et collaudate eum, omnes populi. ℣. Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in aeternum.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sequentia ✠ sancti Evangelii secundum Matthaeum.
℟. Gloria tibi, Domine.

Matth. 28, 1–7

Vespere autem sabbati, quae lucescit in prima sabbati, venit Maria Magdalene, et altera Maria videre sepulcrum. Et ecce terraemotus factus est magnus. Angelus enim Domini descendit de caelo: et accedens revolvit lapidem, et sedebat super eum: erat autem aspectus ejus sicut fulgur: et vestimentum ejus sicut nix. Prae timore autem ejus exterriti sunt custodes, et facti sunt velut mortui. Respondens autem Angelus, dixit mulieribus: Nolite timere vos: scio enim quod Jesum, qui crucifixus est, quaeritis: non est hic: surrexit enim, sicut dixit. Venite, et videte locum, ubi positus erat Dominus. Et cito euntes, dicite discipulis ejus quia surrexit: et ecce praecedit vos in Galilaeam: ibi eum videbitis. Ecce praedixi vobis. ℟. Laus tibi, Christe.

Epistle of blessed Paul the Apostle to the Colossians.

Col. 3, 1–4

Brethren: If then you have risen with Christ, place your ambitions in heaven, where Christ is seated at God's right hand. Set your thoughts on heavenly things, not on the things of earth. For you are dead. And your life is hidden with Christ in God. The day will come when Christ, who is our life, will be revealed; then you too will be revealed with him in glory.
℟. Thanks be to God.

After the Epistle, the celebrant intones: Alleluia.
He sings it three times, in a higher tone each time: and each time, all repeat it after him, at the same pitch.

Then the cantors continue:
℣. *Ps. 117, 1.* Confess to the Lord, for he is good, for his mercy is for ever. ℣. *Ps. 116, 1–2.* Praise the Lord, all nations: and extol him, all peoples. ℣. For his mercy is established over us; and the Lord's truth lasts for ever.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. ℟. And with you also.
C. A passage from ✠ the holy Gospel according to Matthew.
℟. Glory to thee, O Lord.

Matth. 28, 1–7

After the sabbath was over, towards dawn on the first day of the week, Mary Magdalene and the other Mary went to visit the tomb. Suddenly there was a mighty tremor, for an angel of the Lord came down from heaven. He went to the tomb, rolled away the stone and seated himself upon it, with his face radiant as lightning, and his dress white as snow. The guards trembled in awe of him and became like dead men. But the angel addressed the women: No need for you to be afraid, he said; I know that you are looking for Jesus, the Crucified. He is not here; he has risen, as he said he would. Come and see the place where he lay. Now go quickly and say to his disciples: He is risen from the dead, and is going ahead of you into Galilee; there you will see him. That is my message for you. ℟. Praise to thee, O Christ.

Celebrans osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Oremus.

Celebrans accipit Patenam cum Hostia, quam offerens dicit:
Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:
Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:
Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:
In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus *(benedicit oblata, prosequendo)* et bene ✠ dic hoc sacrificium, tuo sancto nomini praeparatum.

Celebrans lavat manus, dicens: *Ps. 25, 6–12*
Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.

The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

He kisses the altar and says:
C. The Lord be with you. ℟. And with you also.
C. Let us pray.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:
O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:
We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:
With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, *(he blesses the offerings and continues)* and ✠ bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: *Ps. 25, 6–12*
I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. *Celebrans dicit:* Amen.

Secreta

Suscipe, quaesumus, Domine, preces populi tui, cum oblationibus hostiarum: ut paschalibus initiata mysteriis, ad aeternitatis nobis medelam, te operante, proficiant. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, *(clara voce dicit)* per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Sursum corda. ℟. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

Praefatio Paschalis

Vere dignum et justum est, aequum et salutare: Te quidem, Domine, omni tempore, sed in hac potissimum nocte gloriosius praedicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
℟. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. *The priest says:* Amen.

Secret

Accept, Lord, we beg thee, the prayers of thy people with the gifts they offer, so that the sacrifice begun in these Easter mysteries may, through thy grace, work an eternal healing in us: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, *(in a clear voice)* for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Raise your hearts. ℟. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
℟. It is just and right.

Preface for Easter

It is truly just and right, fitting and for our good, to proclaim thy glory at all times, but more especially on this night when Christ our Pasch was sacrificed. For he is the true Lamb who has taken away the sins of the world: who by dying has destroyed death in us, and by rising has restored life. And so with the Angels and the Archangels, with the Thrones and Dominations, and all the strength of the heavenly host, we sing this hymn everlastingly to thy glory:

Jungit manus, et inclinatus dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus. *Osculatur Altare et, junctis manibus ante pectus, dicit:* uti accepta habeas, et benedicas, *Signat ter super Hostiam et Calicem simul, dicens:* haec ✠ dona, haec ✠ munera, haec ✠ sancta sacrificia illibata, *Extensis manibus prosequitur:* in primis, quae tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque catholicae et apostolicae fidei cultoribus.

Commemoratio pro Vivis

Memento, Domine, famulorum, famularumque tuarum N. et N. *Jungit manus, orat aliquantulum pro quibus orare intendit: deinde manibus extensis prosequitur:* et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis, et incolumitatis suae: tibique reddunt vota sua aeterno Deo vivo, et vero.

Infra Actionem

Communicantes, et noctem sacratissimam celebrantes Resurrectionis Domini nostri Jesu Christi secundum carnem: sed et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis ejusdem Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani: et omnium Sanctorum tuorum; quorum meritis, precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. *Jungit manus.* Per eundem Christum Dominum nostrum. Amen.

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

CANON OF THE MASS

To thee, most merciful Father, we make our humble prayer, asking through Jesus Christ thy Son, our Lord, *he kisses the altar and joining his hands says:* that thou wouldst receive and bless, *he makes the sign of the Cross three times over the Host and Chalice, saying:* these ✠ gifts, these ✠ presents, these ✠ holy, spotless offerings. We offer them to thee first and foremost for thy holy catholic Church: be pleased, throughout the whole world, to give her peace, to protect, gather into one, and govern her. We offer them too for thy servant N. our Pope and for N. our Bishop and for all those who, faithful to the true teaching, are guardians of the catholic and apostolic faith.

The Commemoration of the Living

Remember, Lord, thy servants, men and women N. and N. *he joins his hands and prays a little while for those for whom he intends to pray: then extending his hands, he continues:* and all those here around us: thou knowest their faith and proven loyalty. For them we offer thee this sacrifice of praise, or they offer it to thee for themselves, for all their own: to obtain redemption of their souls, the salvation they hope for and freedom from all danger: and they make their prayers to thee, the eternal, living and true God.

The Action

United in one communion in the celebration of the most holy night of the Resurrection of our Lord Jesus Christ in his human nature, we venerate also before all others the glorious ever-virgin Mary, Mother of the same God our Lord Jesus Christ: and the memory too of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints. Through their merits and prayers, defend us in all circumstances by thine aid and protection. *He joins his hands.* Through the same Christ our Lord. Amen.

Tenens manus expansas super oblata, dicit:

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua et Spiritu Sancto, tribuens eis remissionem omnium peccatorum, quaesumus, Domine, ut placatus accipias, diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. *Jungit manus.* Per Christum Dominum nostrum. Amen.

Quam oblationem tu, Deus, in omnibus, quaesumus, *Signat ter super oblata,* bene ✠ dictam, adscrip ✠ tam, ra ✠ tam, rationabilem, acceptabilemque facere digneris: *Signat semel super Hostiam,* ut nobis Cor ✠ pus, *et semel super Calicem,* et San ✠ guis fiat dilectissimi Filii tui, *Jungit manus,* Domini nostri Jesu Christi.

Qui pridie quam pateretur, *Accipit Hostiam,* accepit panem in sanctas ac venerabiles manus suas, *Elevat oculos ad caelum,* et elevatis oculis in caelum ad te Deum Patrem suum omnipotentem, *Caput inclinat,* tibi gratias agens, *Signat super Hostiam,* bene ✠ dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

Tenens ambabus manibus Hostiam inter indices et pollices, profert verba consecrationis secrete, distincte, et attente super Hostiam, et simul super omnes, si plures sint consecrandae.

Hoc est enim Corpus meum.

Quibus verbis prolatis, statim Hostiam consecratam genuflexus adorat: surgit, ostendit populo, reponit super Corporale, et genuflexus iterum adorat: nec amplius pollices et indices disjungit, nisi quando Hostia tractanda est, usque ad ablutionem digitorum.

Tunc, detecto Calice, dicit:

Simili modo postquam coenatum est, *Ambabus manibus accipit Calicem,* accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas: item *Caput inclinat,* tibi gratias agens, *Sinistra tenens Calicem, dextera signat super eum,* bene ✠ dixit,

Holding his hands outstretched over the offerings, he says:

Be pleased then, Lord, to accept this offering from us thy servants and from thy whole family too; we offer it also on behalf of those whom thou hast deigned to bring to a new life through water and the Holy Spirit, granting them forgiveness of all their sins; let it be thy will to dispose all our days in thy peace and to snatch us from eternal damnation and count us among the number of your chosen ones. *He joins his hands.* Through Christ our Lord. Amen.

May it seem fitting to thee, O God, to make this offering in every way, *he makes the sign of the Cross three times over the offerings,* a blessed ✠ offering, an acceptable ✠ offering, an approved ✠ offering, perfect and pleasing to thee: so that it may become for us, *he makes the sign of the Cross once over the Host,* the Body ✠, *and once over the Chalice,* and Blood ✠ of thy well-beloved Son, *he joins his hands,* our Lord Jesus Christ.

He it was who on the eve of his Passion, *he takes the Host,* took bread in his holy and adorable hands, *he raises his eyes to heaven,* and looking up to heaven to thee, God, his almighty Father, *he bows his head,* giving thanks to thee, *he makes the sign of the Cross over the Host,* he ✠ blessed the bread, broke it, and give it to his disciples, saying: Take and eat of this, all of you.

Holding the Host with both hands, between the index finger and thumb, he pronounces quietly, distinctly and attentively the words of consecration over the Host, and at the same time over all the other Hosts, if there are others to be consecrated.

For this is my Body.

When he has pronounced these words, he genuflects immediately and adores the Sacred Host: he rises, shows It to the people, replaces It on the corporal, and genuflecting adores It a second time: and he keeps together the index finger and the thumb of either hand, except when the Host is to be touched, until the washing of his fingers.

Then, uncovering the Chalice, he says:

In like manner after the Supper, *he takes the Chalice in both hands,* he took this noble Chalice in his holy and adorable hands: *he bows his head,* and giving thanks to thee, *holding the Chalice with his left hand, he makes the sign of the Cross over it*

deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes.

Profert verba consecrationis super Calicem, attente, continuate, et secrete, tenens illum parum elevatum.

Hic est enim Calix Sanguinis mei, novi et aeterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.

Quibus verbis prolatis, deponit Calicem super Corporale, et dicens secrete: Haec quotiescumque feceritis, in mei memoriam facietis. *Genuflexus adorat: surgit, ostendit populo, deponit, cooperit, et genuflexus iterum adorat.*

Deinde disjunctis manibus dicit:

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatae passionis, nec non et ab inferis resurrectionis, sed et in caelos gloriosae ascensionis: offerimus praeclarae majestati tuae de tuis donis ac datis, *Jungit manus, et signat ter super Hostiam, et Calicem simul, dicens:* hostiam ✠ puram, hostiam ✠ sanctam, hostiam ✠ immaculatam, *Signat semel super Hostiam, dicens:* Panem ✠ sanctum vitae aeternae, *et semel super Calicem, dicens:* et Calicem ✠ salutis perpetuae.

Extensis manibus prosequitur:

Supra quae propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchae nostri Abrahae: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Profunde inclinatus, junctis manibus, et super Altare positis, dicit:

Supplices te rogamus, omnipotens Deus: jube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae majestatis tuae: ut quotquot, *Osculatur Altare,* ex hac altaris participatione sacrosanctum Filii tui, *Jungit manus, et signat semel super Hostiam, et semel super Calicem,* Cor ✠ pus

with his right, he blessed ✠ it and gave it to his disciples, saying: Take and drink of this, all of you.

He pronounces the words of consecration over the Chalice, attentively, consecutively and in a quiet voice, holding it slightly elevated.

For this is the Chalice of my Blood of the new and eternal testament: the mystery of the faith: which shall be shed for you and for the multitude of mankind so that sins may be forgiven.

When he has pronounced these words he replaces the Chalice on the corporal, and says quietly: As often as you shall do this, you shall do it in memory of me. *Making a genuflection, he adores: he rises, shows the Chalice to the people, replaces it, covers it, and genuflecting adores again.*

Then with his hands apart he says:

For that reason, Lord, in memory of the blessed Passion of the same Christ, thy Son, our Lord, of his resurrection from the place of the dead, and of his ascension into the glory of heaven, we thy servants, together with thy holy people, present thy glorious majesty with this offering, taken from thine own good gifts, *he joins his hands and makes the sign of the Cross three times over the Host and Chalice together, saying:* the perfect ✠ victim, the holy ✠ victim, the unblemished ✠ victim, *he makes the sign of the Cross once over the Host, saying:* the holy ✠ Bread of eternal life, *and once over the Chalice, saying:* and the Chalice ✠ of eternal salvation.

With hands outstretched he continues:

Turn thy face, in favour and kindliness, to these our offerings. Accept them as thou wert pleased to accept the gifts of thy servant Abel the Just, and the sacrifice of Abraham the Father of our race, and that which thy high priest Melchisedech offered thee, a holy offering, a victim without blemish.

Bowing profoundly, with hands joined and placed upon the altar, he says:

We humbly beg of thee, almighty God, have thy holy angel bear these gifts in his hands to thine altar on high, into the presence of thy divine majesty: so that when, *he kisses the altar,* in the communion of this altar, we shall receive the infinitely holy, *he joins his hands and makes the sign of the Cross*

et San ✠ guinem sumpserimus, *Seipsum signat, dicens:* omni benedictione caelesti et gratia repleamur. *Jungit manus.* Per eundem Christum Dominum nostrum. Amen.

Commemoratio pro Defunctis

Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.
Jungit manus, orat aliquantulum pro iis defunctis, pro quibus orare intendit, deinde extensis manibus prosequitur: Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. *Jungit manus, et caput inclinat, dicens:* Per eundem Christum Dominum nostrum. Amen.

Manu dextera percutit sibi pectus, elata aliquantulum voce dicens:

Nobis quoque peccatoribus *Extensis manibus ut prius, secrete prosequitur:* famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam, et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. *Jungit manus.* Per Christum Dominum nostrum.

Per quem haec omnia, Domine, semper bona creas, *Signat ter super Hostiam et Calicem simul, dicens:* sancti ✠ ficas, vivi ✠ ficas, bene ✠ dicis, et praestas nobis.

Discooperit Calicem, genuflectit, accipit Hostiam inter pollicem et indicem manus dexterae: et tenens sinistra Calicem, cum Hostia signat ter a labio ad labium Calicis, dicens: Per ip ✠ sum, et cum ip ✠ so, et in ip ✠ so, *Cum ipsa Hostia signat bis inter se et Calicem, dicens:* est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus ✠ Sancti, *Elevans parum Calicem cum Hostia, dicit:* omnis honor, et gloria.

Reponit Hostiam, Calicem Palla cooperit, genuflectit, surgit, et dicit intelligibili voce, vel cantat: Per omnia saecula saeculorum. ℟. Amen.

once over the Host and once over the Chalice, ✠ Body and ✠ Blood of thy Son, *he makes the sign of the Cross over himself, saying:* we may all be filled with every blessing and grace from heaven. *He joins his hands.* Through the same Christ our Lord. Amen.

Commemoration of the Dead

Remember also, Lord, thy servants, men and women, N. and N., who have gone before us marked with the seal of the faith, and sleep in the sleep of peace.
He joins his hands, prays a short while for the dead for whom he intends to pray; then with hands outstretched he continues: To those, Lord, and to all who take their rest in Christ, grant, we beg thee, the place of consolation, of light, and of peace. *He joins his hands and bows his head, saying:* Through the same Christ our Lord. Amen.

He strikes his breast with his right hand, saying in a slightly louder voice:

To us also, who are sinners, *with outstretched hands held as before, he continues quietly:* thy servants, trusting in thine infinite mercy, grant of thy goodness a place in the fellowship of thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all thy Saints. Admit us to their company, we beg thee, not weighing what we deserve but generously pardoning us. *He joins his hands.* Through Christ our Lord.

Through him, Lord, thou dost ever create, *he makes the sign of the Cross three times over the Host and Chalice together, saying:* and make ✠ holy, infuse ✠ with life and bless ✠ all these good things, thy gifts to us.

He uncovers the Chalice, genuflects, takes the Host between the thumb and index finger of his right hand: and holding the Chalice with his left hand, he makes the sign of the Cross with the Host from rim to rim of the Chalice, saying: Through ✠ him, and with ✠ him, and in ✠ him, *he makes the sign of the Cross twice with the Host, between himself and the Chalice, saying:* be given to thee God, Father ✠ Almighty, in the unity of the Holy ✠ Spirit, *raising slightly the Chalice with the Host, he says:* all honour and all glory.

He lays down the Host, covers the Chalice with the pall, genuflects, rises and says or sings, so that all may understand: World without end. ℟. Amen.

Jungit manus.

Oremus: Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:
Extendit manus.

Pater noster, qui es in caelis: sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum quotidianum da nobis hodie: Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.
℟. Sed libera nos a malo.
Celebrans secrete dicit: Amen.

Deinde manu dextera accipit inter indicem et medium digitos Patenam, quam tenens super Altare erectam, dicit secrete:

Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus et futuris: et, intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, *Signat se cum Patena a fronte ad pectus,* da propitius pacem in diebus nostris: *Patenam osculatur,* ut ope misericordiae tuae adjuti, et a peccato simus semper libere, et ab omni pertubatione securi.

Submittit Patenam Hostiae, discooperit Calicem, genuflectit, surgit, accipit Hostiam, et eam super Calicem tenens utraque manu, frangit per medium, dicens:
Per eundem Dominum nostrum Jesum Christum Filium tuum.

Et mediam partem, quam in dextera manu tenet, ponit super Patenam. Deinde ex parte, quae in sinistra remanserat, frangit particulam, dicens:
Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Aliam mediam partem, quam in sinistra manu habet, adjungit mediae super Patenam positae, et particulam parvam dextera retinens super Calicem, quem sinistra per nodum infra cuppam tenet, dicit intelligibili voce, vel cantat:
Per omnia saecula saeculorum. ℟. Amen.

Cum ipsa particula signat ter super Calicem, dicens:
Pax ✠ Domini sit ✠ semper vobis ✠ cum.
℟. Et cum spiritu tuo.

He joins his hands.

Let us pray. Instructed by our Saviour's commands and trained by God's teaching we dare to say:
He stretches out his hands.

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us, and lead us not into temptation:
℟. But deliver us from evil.
The priest says in a quiet voice: Amen.

Then he takes the paten between the first and second fingers of his right hand, and holding it upright on the altar, says in a quiet voice:

Deliver us, Lord, we beg thee, from evils past, present and future: and through the intercession of the blessed and glorious ever-virgin Mary, Mother of God, and of the blessed Apostles Peter and Paul and Andrew, and of all the Saints, *he signs himself with the paten,* grant peace in our days: *he kisses the paten,* so that helped by the workings of thy mercy we may be always free from sin and unshaken by any disturbance.

He places the paten under the Host, uncovers the Chalice, genuflects, rises, takes the Host, and holding It in both hands over the Chalice, breaks It in half, saying:
Through the same Jesus Christ our Lord, thy Son.

Then he places on the paten the part of the Host which he holds in his right hand. He then breaks off a particle from the part that remains in his left hand, saying:
Who is God, living and reigning with thee in the unity of the Holy Spirit.

The other half, which he holds in his left hand, he sets beside the half on the paten; and with his right hand holding the small particle over the Chalice, taken in his left hand between the cup and the node, says or sings in an audible voice:
World without end. ℟. Amen.

With the particle itself he makes the sign of the Cross three times over the Chalice, saying:
The peace ✠ of the Lord ✠ be always ✠ with you.
℟. And with you also.

Particulam ipsam immittit in Calicem, dicens secrete:

Haec commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam aeternam. Amen.

Deinde, junctis manibus super Altare, inclinatus dicit secrete sequentes Orationes:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhaerere mandatis, et a te numquam separari permittas: Qui cum eodem Deo Patre, et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

Genuflectit, surgit, et dicit:

Panem caelestem accipiam, et nomen Domini invocabo. *Deinde parum inclinatus, accipit ambas partes Hostiae inter pollicem et indicem sinistrae manus, et Patenam inter eundem indicem et medium supponit, et dextera tribus vicibus percutiens pectus, elata aliquantulum voce, ter dicit devote et humiliter:*

Domine, non sum dignus, *Et secrete prosequitur:* ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Postea dextera se signans cum Hostia super Patenam, dicit:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.
Et se inclinans, reverenter sumit ambas partes Hostiae: quibus sumptis, deponit Patenam super Corporale, et erigens se jungit manus, et quiescit aliquantulum in meditatione Sanctissimi Sacramenti.

He puts the particle into the Chalice, saying quietly:

May this sacramental mingling of the Body and of the Blood of our Lord Jesus Christ, which we are about to receive, bring us eternal life. Amen.

Then with his hands joined on the altar, bowing down, he says quietly the following prayers:

Lord Jesus Christ, Son of the living God, who, in fulfilment of the Father's will, in a common work with the Holy Spirit, hast by thy death brought life to the world, deliver me by this thine infinitely holy Body and Blood from all my sins and from every evil. Make me always cleave to thy commandments and never let me become separated from thee: who art God, living and reigning with God the Father and the Holy Spirit, world without end. Amen.

Unworthy as I am, Lord Jesus Christ, I dare to receive thy Body; do not let that bring down upon me thy judgement and condemnation; through thy loving kindness let it be a safeguard and a healing remedy for my soul and body: who with God the Father in the unity of the Holy Spirit livest and reignest God, for ever and ever. Amen.

He genuflects, rises, and says:

I will take the Bread of heaven and I will call upon the name of the Lord. *Bowing slightly, he takes both parts of the Host between the thumb and first finger of his left hand, and places the paten beneath, between the first finger and second: then with his right hand he strikes his breast three times and says humbly and devoutly, three times, in a slightly raised voice:*

Lord, I am not worthy, *and continues quietly:* that thou shouldst enter under my roof: but say only the word and my soul shall be healed.

Afterwards, he makes the sign of the Cross with the Host over the paten, saying:

The Body of our Lord Jesus Christ be my soul's protection for life eternal. Amen.
And bowing down, he reverently consumes both parts of the Host: and when he has consumed them, he puts down the paten on the corporal and, standing upright, joins his hands and stays some time in meditation on the Most Blessed Sacrament.

Deinde discooperit Calicem, genuflectit, colligit fragmenta, si quae sint, extergit Patenam super Calicem, interim dicens:

Quid retribuam Domino pro omnibus quae retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

Accipit Calicem manu dextera, et eo se signans, dicit:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.
Et sinistra supponens Patenam Calici, reverenter sumit totum Sanguinem cum particula. Quo sumpto, si qui sunt communicandi, eos communicet, antequam se purificet.

Postea dicit:

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

Interim porrigit Calicem ministro, qui infundit in eo parum vini, quo se purificat: deinde prosequitur:

Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis; et praesta: ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in saecula saeculorum. Amen.

Abluit et extergit digitos, ac sumit ablutionem: extergit os et Calicem, quem, plicato Corporali, operit et collocat in Altari ut prius.

Deinde pro Laudibus dominicae Resurrectionis in choro cantatur antiphona: Alleluja, alleluja, alleluja.

Psalmus 150

Laudate Dominum in sanctuario ejus, laudate eum in augusto firmamento ejus.
Laudate eum propter grandia opera ejus, laudate eum propter summam majestatem ejus.
Laudate eum clangore tubae, laudate eum psalterio et cithara.
Laudate eum tympano et choro, laudate eum chordis et organo.
Laudate eum cymbalis sonoris, laudate eum cymbalis crepitantibus. Omne quod spirat, laudet Dominum.
Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Then he uncovers the Chalice, genuflects, collects the fragments if there are any, and purifies the paten over the Chalice, saying:

What shall I give to God in return for all his gifts to me? I will take the Chalice of salvation and I will call upon the name of the Lord. I will praise the Lord as I call upon him, and I shall be safe from my enemies.

Taking the Chalice in his right hand, he signs himself with it, saying:

May the Blood of our Lord Jesus Christ be my soul's protection for life eternal. Amen.
With the paten in his left hand, beneath the Chalice, he reverently consumes all the Precious Blood with the particle. Having consumed It, if there are any communicants, he communicates them before the purification.

Afterwards he says:

What our mouths have eaten, Lord, may our souls receive with purity and may the gift we receive in this life be for us a remedy for life eternal.

Meanwhile he holds out the Chalice to the server who pours a little wine into it, and he purifies himself; then he continues:

May thy Body which I have eaten, Lord, and thy Blood which I have drunk, cleave to my innermost being; and grant that nothing of sin's defilement may remain in me, now that I have been renewed by this Sacrament so pure and holy: who livest and reignest world without end. Amen.

He washes and dries his fingers, and consumes the ablution: he wipes his mouth, and the Chalice, and folding the corporal covers it and places it on the altar as before.

Then the antiphon for Lauds of Easter Sunday is sung in Choir: Alleluia, alleluia, alleluia.

Psalm 150

Praise the Lord in his sanctuary, praise him in his mighty firmament.
Praise him for his mighty deeds, praise him for his most high majesty.
Praise him with trumpets' clamour, praise him with harp and lyre.
Praise him with timbrel and dance, praise him with strings and fife.
Praise him with clanging cymbals, praise him with castanets.
All things that live and breathe, praise the Lord.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Repetitur antiphona Alleluja, alleluja, alleluja.

Celebrans incipit antiphonam ad Benedictus.
Et valde mane. *Et prosequuntur cantores:*
Una sabbatorum, veniunt ad monumentum, orto jam sole, alleluja.

Canticum Zachariae *Luc. 1, 68–79*

Benedictus Dominus Deus Israel quia visitavit et redemit populum suum,
Et erexit cornu salutis nobis in domo David servi sui.
Sicut locutus est per os sanctorum, qui olim fuerunt, prophetarum suorum.
Ut liberaret nos ab inimicis nostris, et e manu omnium qui oderunt nos.
Ut faceret misericordiam cum patribus nostris, et recordaretur foederis sui sancti.
Jusjurandi, quod juravit Abrahae patri nostro, daturum se nobis.
Ut sine timore, e manu inimicorum nostrorum liberati, serviamus illi.
In sanctitate et justitia coram ipso omnibus diebus nostris.
Et tu, puer, propheta Altissimi vocaberis: praeibis enim ante faciem Domini ad parandas vias ejus.
Ad dandam populo ejus scientiam salutis in remissione peccatorum eorum.
Per viscera misericordia Dei nostri, qua visitavit nos Oriens ex alto.
Ut illuminet eos, qui in tenebris et in umbra mortis sedent, ut dirigat pedes nostros in viam pacis.
Gloria Patri, et Filio et Spiritui Sancto.
Sicut erat in principio, et nunc et semper, et in saecula saeculorum. Amen.

Repetita antiphona, celebrans dicit:
C. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus. Postcommunio seu Oratio

Spiritum nobis, Domine, tuae caritatis infunde: ut, quos sacramentis Paschalibus satiasti, tua facias pietate concordes. Per Dominum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. ℟. Amen.

C. Dominus vobiscum. ℟. Et cum spiritu tuo.
C. Ite, missa est, alleluja, alleluja.
℟. Deo gratias, alleluja, alleluja.

The antiphon Alleluia, alleluia, alleluia *is repeated.*

The celebrant intones the antiphon for the Benedictus.
Very early in the morning. *And the cantors continue:*
On the first day of the week, when the sun was already risen, they came to the tomb, alleluia.

The Canticle of Zachary *Luke 1, 68–79*

Blessed be the Lord God of Israel, because he has visited his people and brought them deliverance;
As he promised through the lips of his ancient prophets,
He has raised for us a beacon of salvation in the house of his servant David,
Saving us from our enemies, and from the power of all who hate us, showing his fidelity to our fathers, his mindfulness of the holy covenant,
The oath that he swore to our Father Abraham,
Delivering us from the power of our enemies, and granting us to serve him without fear,
Living all our days holily and justly in his sight.
And you, my child, will be renowned as a prophet of the Most High; you will go ahead of the Lord to prepare his way,
To bring the people knowledge of salvation in the forgiveness of their sins,
Through the merciful kindness of our God, with which he has watched over us, a radiance from on high,
Shining on those who dwell in darkness and death's shadow, and guiding our feet into the way of peace.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

After the antiphon is repeated, the celebrant says:
C. The Lord be with you. ℟. And with you also.

Let us pray. Postcommunion or Prayer

Pour into us, Lord, thy spirit of charity, so that now we have been filled with thy Easter sacrament, we may be kept united in heart by thy fatherly care: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. ℟. Amen.

C. The Lord be with you. ℟. And with you also.
C. Go, the Mass is ended, alleluia, alleluia.
℟. Thanks be to God, alleluia, alleluia.

Celebrans inclinat se, et dicit secrete:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:

C. Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. ℟. Amen.



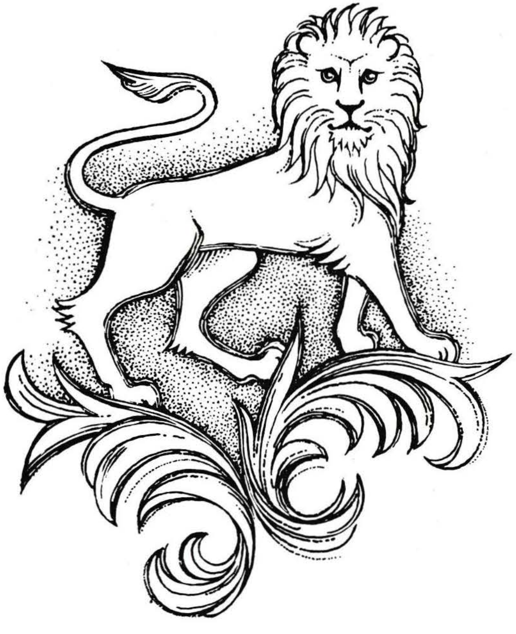
The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring forgiveness to me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:

C. May Almighty God, Father, and Son, ✠ and Holy Spirit, bless you. ℟. Amen.





IHS

CANON MISSAE

Finita Praefatione, sacerdos extendens, elevans aliquantulum et jungens manus, elevansque ad caelum oculos, et statim demittens, profunde inclinatus ante Altare, manibus super eo positis, dicit:

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, *Osculatur Altare et, junctis manibus ante pectus, dicit:* uti accepta habeas, et benedicas, *Signat ter super Hostiam et Calicem simul dicens:* haec ✠ dona, haec ✠ munera, haec ✠ sancta sacrificia illibata, *Extensis manibus prosequitur:* in primis, quae tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque catholicae, et apostolicae fidei cultoribus.

COMMEMORATIO PRO VIVIS

Memento, Domine, famulorum, famularumque tuarum N. et N. *Jungit manus, orat aliquantulum pro quibus orare intendit: deinde manibus extensis prosequitur:* et omnium circumstantium, quorum tibi fides cognita est, et

THE CANON OF THE MASS

When he has finished the Preface, the priest extends his hands, then, raising them slightly and joining them, with his eyes raised to heaven and immediately lowered, he bows profoundly before the altar and, with his hands placed on it, says:

To thee, most merciful Father, we make our humble prayer, asking through Jesus Christ thy Son, our Lord, *he kisses the altar and joining his hands says:* that thou wouldst receive and bless, *he makes the sign of the Cross three times over the Host and Chalice, saying:* these ✠ gifts, these ✠ presents, these ✠ holy, spotless offerings. *Then extending his hands, he continues:* We offer them to thee first and foremost for thy holy catholic Church: be pleased, throughout the whole world, to give her peace, to protect, gather into one, and govern her. We offer them too for thy servant N. our Pope and for N. our Bishop and for all those who, faithful to the true teaching, are guardians of the catholic and apostolic faith.

THE COMMEMORATION OF THE LIVING

Remember, Lord, thy servants, men and women N. and N. *he joins his hands and prays a little while for those for whom he intends to pray: then, extending his hands, he continues:* and all those here around us: thou knowest their

nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibique reddunt vota sua aeterno Deo, vivo et vero.

INFRA ACTIONEM

Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani: et omnium Sanctorum tuorum; quorum meritis, precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. *Jungit manus.* Per eundem Christum Dominum nostrum. Amen.

Tenens manus expansas super oblata, dicit:

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. *Jungit manus.* Per Christum Dominum nostrum. Amen.

Quam oblationem tu, Deus, in omnibus, quaesumus, *Signat ter super oblata,* bene ✠ dictam, adscrip ✠ tam, ra ✠ tam, rationabilem, acceptabilemque facere digneris: *Signat semel super Hostiam,* ut nobis

faith and proven loyalty. For them we offer thee this sacrifice of praise, or they offer it to thee for themselves, for all their own: to obtain redemption of their souls, the salvation they hope for and freedom from all danger: and they make their prayers to thee, the eternal, living and true God.

THE ACTION

United in one communion, we venerate before all others the memory of the glorious ever-virgin Mary, Mother of God, our Lord Jesus Christ: and the memory too of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints. Through their merits and prayers, defend us in all circumstances by thine aid and protection. *He joins his hands.* Through the same Christ our Lord. Amen.

Holding his hands outstretched over the offerings, he says:

Be pleased then, Lord, to accept this offering from us thy servants and from thy whole family too; let it be thy will to dispose all our days in thy peace and to snatch us from eternal damnation and count us among the number of your chosen ones. *He joins his hands.* Through Christ our Lord. Amen.

May it seem fitting to thee, O God, to make this offering in every way, *he makes the sign of the Cross three times over the offerings,* a blessed ✠ offering, an acceptable ✠ offering, an approved ✠ offering, perfect and

Cor ✠ pus, *et semel super Calicem,* et San ✠ guis fiat dilectissimi Filii tui, *Jungit manus,* Domini nostri Jesu Christi.

Qui pridie quam pateretur, *Accipit Hostiam,* accepit panem in sanctas ac venerabiles manus suas, *Elevat oculos ad caelum,* et elevatis oculis in caelum ad te Deum Patrem suum omnipotentem, *Caput inclinat,* tibi gratias agens, *Signat super Hostiam,* bene ✠ dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

Tenens ambabus manibus Hostiam inter indices et pollices, profert verba consecrationis secrete, distincte, et attente super Hostiam, et simul super omnes, si plures sint consecrandae.

Hoc est enim Corpus meum.

Quibus verbis prolatis, statim Hostiam consecratam genuflexus adorat: surgit, ostendit populo, reponit super Corporale, et genuflexus iterum adorat: nec amplius pollices et indices disjungit, nisi quando Hostia tractanda est, usque ad ablutionem digitorum.

Tunc, detecto Calice, dicit:

Simili modo postquam coenatum est, *Ambabus manibus accipit Calicem,* accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas: item, *Caput inclinat,* tibi gratias agens, *Sinistra tenens Calicem, dextera signat super eum,* bene ✠ dixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes.

pleasing to thee: so that it may become for us, *he makes the sign of the Cross once over the Host,* the Body ✠ *and once over the Chalice,* and Blood ✠ of thy well-beloved Son, *he joins his hands,* our Lord Jesus Christ.

He it was who on the eve of his Passion, *he takes the Host,* took bread in his holy and adorable hands, *he raises his eyes to heaven,* and looking up to heaven to thee, God, his almighty Father, *he bows his head,* giving thanks to thee, *he makes the sign of the Cross over the Host,* he ✠ blessed the bread, broke it, and gave it to his disciples, saying: Take and eat of this, all of you.

Holding the Host with both hands, between the index finger and thumb, he pronounces quietly, distinctly and attentively the words of consecration over the Host, and at the same time over all the other Hosts, if there are others to be consecrated.

For this is my Body.

When he has pronounced these words, he genuflects immediately and adores the Sacred Host: he rises, shows It to the people, replaces It on the corporal, and genuflecting adores It a second time; and he keeps together the index finger and the thumb of either hand, except when the Host is to be touched, until the washing of his fingers.

Then, uncovering the Chalice, he says:

In like manner after the Supper, *he takes the Chalice in both hands,* he took this noble Chalice in his holy and adorable hands: *he bows his head,* and giving thanks to thee, *holding the Chalice with his left hand, he makes the sign of the Cross over it with his right,* he blessed ✠ it and gave it to his disciples, saying: Take and drink of this, all of you.

Profert verba consecrationis super Calicem, attente, continuate, et secrete, tenens illum parum elevatum.

Hic est enim Calix Sanguinis mei, novi et aeterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.

Quibus verbis prolatis, deponit Calicem super Corporale, et dicens secrete: Haec quotiescumque feceritis, in mei memoriam facietis. *Genuflexus adorat: surgit, ostendit populo, deponit, cooperit, et genuflexus iterum adorat.*

Deinde, disjunctis manibus, dicit:

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatae passionis, nec non et ab inferis resurrectionis, sed et in caelos gloriosae ascensionis: offerimus praeclarae majestati tuae de tuis donis ac datis, *Jungit manus, et signat ter super Hostiam, et Calicem simul, dicens:* hostiam ✠ puram, hostiam ✠ sanctam, hostiam ✠ immaculatam, *Signat semel super Hostiam, dicens:* Panem ✠ sanctum vitae aeternae, *et semel super Calicem, dicens:* et Calicem ✠ salutis perpetuae.

Extensis manibus prosequitur:

Supra quae propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchae nostri Abrahae: et quod tibi obtulit summus sacerdos tuus

He pronounces the words of consecration over the Chalice, attentively, consecutively and in a quiet voice, holding it slightly elevated.

For this is the Chalice of my Blood of the new and eternal testament: the mystery of the faith: which shall be shed for you and for the multitude of mankind so that sins may be forgiven.

When he has pronounced these words he replaces the Chalice on the corporal, and says quietly: As often as you shall do this, you shall do it in memory of me. *Making a genuflection, he adores; he rises, shows the Chalice to the people, replaces it, and genuflecting adores again.*

Then with his hands apart he says:

For that reason, Lord, in memory of the blessed Passion of the same Christ, thy Son, our Lord, of his resurrection from the place of the dead, and of his ascension into the glory of heaven, we thy servants, together with thy holy people, present thy glorious majesty with this offering, taken from thine own good gifts, *he joins his hands and makes the sign of the Cross three times over the Host and Chalice together, saying:* the perfect ✠ victim, the holy ✠ victim, the unblemished ✠ victim, *he makes the sign of the Cross once over the Host, saying:* the holy ✠ Bread of eternal life, *and once over the Chalice, saying:* and the Chalice ✠ of eternal salvation.

With hands outstretched he continues:

Turn thy face, in favour and kindliness, to these our offerings. Accept them as thou wert pleased to accept the gifts of thy servant Abel the Just, and the sacrifice of Abraham the Father of our race, and that which thy high

Melchisedech, sanctum sacrificium, immaculatam hostiam.

Profunde inclinatus, junctis manibus, et super Altare positis, dicit:

Supplices te rogamus, omnipotens Deus: jube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae majestatis tuae: ut quotquot, *Osculatur Altare,* ex hac altaris participatione sacrosanctum Filii tui, *Jungit manus, et signat semel super Hostiam, et semel super Calicem,* Cor ✠ pus et San ✠ guinem sumpserimus, *Seipsum signat, dicens:* omni benedictione caelesti et gratia repleamur. *Jungit manus.* Per eundem Christum Dominum nostrum. Amen.

COMMEMORATIO PRO DEFUNCTIS

Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.

Jungit manus, orat aliquantulum pro iis defunctis, pro quibus orare intendit, deinde extensis manibus prosequitur: Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. *Jungit manus, et caput inclinat, dicens:* Per eundem Christum Dominum nostrum. Amen.

Manu dextera percutit sibi pectus, elata aliquantulum voce dicens:

Nobis quoque peccatoribus, *Extensis manibus ut prius, secrete prosequitur:* famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam, et societatem donare digneris, cum tuis sanctis Apostolis et

priest Melchisedech offered thee, a holy offering, a victim without blemish.

Bowing profoundly, with hands joined and placed upon the altar, he says:

We humbly beg of thee, almighty God, have thy holy angel bear these gifts in his hands to thine altar on high, into the presence of thy divine majesty: so that when, *he kisses the altar,* in the communion of this altar, we shall receive the infinitely holy, *he joins his hands and makes the sign of the Cross once over the Host and once over the Chalice,* ✠ Body and ✠ Blood of thy Son, *he makes the sign of the Cross over himself, saying:* we may all be filled with every blessing and grace from heaven. *He joins his hands.* Through the same Christ our Lord. Amen.

COMMEMORATION OF THE DEAD

Remember also, Lord, thy servants, men and women, N. and N., who have gone before us marked with the seal of the faith, and sleep in the sleep of peace.

He joins his hands, prays a short while for the dead for whom he intends to pray; then with hands outstretched he continues: To those, Lord, and to all who take their rest in Christ, grant, we beg thee, the place of consolation, of light, and of peace. *He joins his hands and bows his head, saying:* Through the same Christ our Lord. Amen.

He strikes his breast with his right hand, saying in a slightly louder voice:

To us also, who are sinners, *with outstretched hands held as before, he continues quietly:* thy servants, trusting in thine infinite mercy, grant of thy goodness a place in the fellowship of thy holy Apostles and Martyrs: with John,

Martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. *Jungit manus.* Per Christum Dominum nostrum.

Per quem haec omnia, Domine, semper bona creas, *Signat ter super Hostiam et Calicem simul, dicens:* sancti ✠ ficas, vivi ✠ ficas, bene ✠ dicis, et praestas nobis.

Discooperit Calicem, genuflectit, accipit Hostiam inter pollicem et indicem manus dexterae: et tenens sinistra Calicem, cum Hostia signat ter a labio ad labium Calicis, dicens: Per ip ✠ sum, et cum ip ✠ so, et in ip ✠ so, *Cum ipsa Hostia signat bis inter se et Calicem, dicens:* est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus ✠ Sancti, *Elevans parum Calicem cum Hostia, dicit:* omnis honor, et gloria.

Reponit Hostiam, Calicem Palla cooperit, genuflectit, surgit, et dicit intelligibili voce, vel cantat: Per omnia saecula saeculorum. ℟. Amen.

Jungit manus.

Oremus: Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:
Extendit manus.

Pater noster, qui es in caelis: sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.
℟. Sed libera nos a malo.
Sacerdos secrete dicit: Amen.

Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all thy Saints. Admit us to their company, we beg thee, not weighing what we deserve but generously pardoning us. *He joins his hands.* Through Christ our Lord.

Through him, Lord, thou dost ever create, *he makes the sign of the Cross three times over the Host and Chalice together, saying:* and make ✠ holy, infuse ✠ with life and bless ✠ all these good things, thy gifts to us.

He uncovers the Chalice, genuflects, takes the Host between the thumb and index finger of his right hand: and holding the Chalice with his left hand, he makes the sign of the Cross with the Host from rim to rim of the Chalice, saying: Through ✠ him, and with ✠ him, and in ✠ him, *he makes the sign of the Cross twice with the Host, between himself and the Chalice, saying:* be given to thee God, Father Almighty, in the unity of the Holy ✠ Spirit, *raising slightly the Chalice with the Host, he says:* all honour and all glory.

He lays down the Host, covers the Chalice with the pall, genuflects, rises and says or sings, so that all may understand: World without end. ℟. Amen.

He joins his hands.

Let us pray. Instructed by our Saviour's commands and trained by God's teaching we dare to say:
He stretches out his hands.

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us, and lead us not into temptation:
℟. But deliver us from evil.
The priest says in a quiet voice: Amen.

Deinde manu dextera accipit inter indicem et medium digitos Patenam, quam tenens super Altare erectam, dicit secrete:

Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus et futuris: et, intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, *Signat se cum Patena a fronte ad pectus,* da propitius pacem in diebus nostris: *Patenam osculatur,* ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Submittit Patenam Hostiae, discooperit Calicem, genuflectit, surgit, accipit Hostiam, et eam super Calicem tenens utraque manu, frangit per medium, dicens:
Per eundem Dominum nostrum Jesum Christum Filium tuum.

Et mediam partem, quam in dextera manu tenet, ponit super Patenam. Deinde ex parte, quae in sinistra remanserat, frangit particulam, dicens:
Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Aliam mediam partem, quam in sinistra manu habet, adjungit mediae super Patenam positae, et particulam parvam dextera retinens super Calicem, quem sinistra per nodum infra cuppam tenet, dicit intelligibili voce, vel cantat:
Per omnia saecula saeculorum. ℟. Amen.

Cum ipsa particula signat ter super Calicem, dicens:

Pax ✠ Domini sit ✠ semper vobis ✠ cum.
℟. Et cum spiritu tuo.

Then he takes the paten between the first and second fingers of his right hand, and holding it upright on the altar, says in a quiet voice:

Deliver us, Lord, we beg thee, from evils past, present and future; and through the intercession of the blessed and glorious ever-virgin Mary, Mother of God, and of the blessed Apostles Peter and Paul and Andrew, and of all the Saints, *he signs himself with the paten,* grant peace in our days: *he kisses the paten,* so that helped by the workings of thy mercy we may be always free from sin and unshaken by any disturbance.

He places the paten under the Host, uncovers the Chalice, genuflects, rises, takes the Host and holding it in both hands over the Chalice, breaks it in half, saying:
Through the same Jesus Christ our Lord, thy Son.

Then he places on the paten the part of the Host which he holds in his right hand. He then breaks off a particle from the part that remains in his left hand, saying:
Who is God, living and reigning with thee in the unity of the Holy Spirit.

The other half, which he holds in his left hand, he sets beside the half on the paten; and with his right hand holding the small particle over the Chalice, taken in his left hand between the cup and the node, says or sings in an audible voice:
World without end. ℟. Amen.

With the particle itself he makes the sign of the Cross three times over the Chalice, saying:
The peace ✠ of the Lord ✠ be always ✠ with you.
℟. And with you also.

Particulam ipsam immittit in Calicem, dicens secrete:

Haec commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam aeternam. Amen.

Cooperit Calicem, genuflectit, surgit, et inclinatus Sacramento, junctis manibus, et ter pectus percutiens, intelligibili voce dicit:

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

In Missis Defunctorum dicitur:

Agnus Dei, qui tollis peccata mundi: dona eis requiem.

Agnus Dei, qui tollis peccata mundi: dona eis requiem.

Agnus Dei, qui tollis peccata mundi: dona eis requiem sempiternam.

Deinde, junctis manibus super Altare, inclinatus dicit secrete sequentes Orationes:

Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare et coadunare digneris: Qui vivis et regnas Deus, per omnia saecula saeculorum. Amen.

He puts the particle into the Chalice, saying quietly:

May this sacramental mingling of the Body and of the Blood of our Lord Jesus Christ, which we are about to receive, bring us eternal life. Amen.

He covers the Chalice, genuflects, rises, and with hands joined, bowing to the Sacrament, he strikes his breast three times, saying in an audible voice:

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, give us peace.

In Masses for the Dead is said:

Lamb of God, who takest away the sins of the world, give them rest.

Lamb of God, who takest away the sins of the world, give them rest.

Lamb of God, who takest away the sins of the world, give them everlasting rest.

Then with his hands joined on the altar, bowing down, he says quietly the following prayers:

Lord Jesus Christ, who hast said to thine Apostles: I leave you with peace, it is my peace I give you: turn not thy gaze upon my sins but upon the faith of thy Church, and because it is thy will, grant her that peace and gather her together in unity: who livest and reignest God, world without end. Amen.

Si danda est pax, osculatur Altare, et dans pacem dicit:

Pax tecum. ℟. Et cum spiritu tuo.

In Missis Defunctorum non datur pax, neque dicitur praecedens Oratio.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhaerere mandatis, et a te numquam separari permittas: Qui cum eodem Deo Patre, et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

Genuflectit, surgit, et dicit:

Panem caelestem accipiam, et nomen Domini invocabo. *Deinde parum inclinatus, accipit ambas partes Hostiae inter pollicem et indicem sinistrae manus, et Patenam inter eundem indicem et medium supponit, et dextera tribus vicibus percutiens pectus, elata aliquantulum voce, ter dicit devote et humiliter:*

Domine, non sum dignus, *Et secrete prosequitur:* ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

If the Pax is to be given, he kisses the altar, and giving the Pax says:

Peace be with you. ℟. And with you also.

In Masses for the Dead the Pax is not given, nor is the above prayer said.

Lord Jesus Christ, Son of the living God, who, in fulfilment of the Father's will, in a common work with the Holy Spirit, hast by thy death brought life to the world, deliver me by this thine infinitely holy Body and Blood from all my sins and from every evil. Make me always cleave to thy commandments and never let me become separated from thee: who art God, living and reigning with God the Father and the Holy Spirit, world without end. Amen.

Unworthy as I am, Lord Jesus Christ, I dare to receive thy Body; do not let that bring down upon me thy judgement and condemnation; through thy loving kindness let it be a safeguard and a healing remedy for my soul and body: who with God the Father in the unity of the Holy Spirit livest and reignest, God for ever and ever. Amen.

He genuflects, rises, and says:

I will take the Bread of heaven and I will call upon the name of the Lord. *Bowing slightly, he takes both parts of the Host between the thumb and first finger of his left hand, and places the paten beneath, between the first finger and second; then with his right hand he strikes his breast three times and says humbly and devoutly, three times, in a slightly raised voice:*

Lord, I am not worthy, *and continues quietly:* that thou shouldst enter under my roof; but say only the word and my soul shall be healed.

Postea dextera se signans cum Hostia super Patenam, dicit:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

Et se inclinans, reverenter sumit ambas partes Hostiae: quibus sumptis, deponit Patenam super Corporale, et erigens se jungit manus, et quiescit aliquantulum in meditatione Sanctissimi Sacramenti.

Deinde discooperit Calicem, genuflectit, colligit fragmenta, si quae sint, extergit Patenam super Calicem, interim dicens:

Quid retribuam Domino pro omnibus quae retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

Accipit Calicem manu dextera, et eo se signans, dicit:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

Et sinistra supponens Patenam Calici, reverenter sumit totum Sanguinem cum particula. Quo sumpto, si qui sunt communicandi, eos communicet, antequam se purificet.

Postea dicit:

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

Interim porrigit Calicem ministro, qui infundit in eo parum vini, quo se purificat: deinde prosequitur:

Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis: et praesta; ut in me non remaneat scelerum macula, quem pura et

Afterwards, he makes the sign of the Cross with the Host over the paten, saying:

The Body of our Lord Jesus Christ be my soul's protection for life eternal. Amen.

And bowing down, he reverently consumes both parts of the Host: and when he has consumed them, he puts down the paten on the corporal and, standing upright, joins his hands and stays some time in meditation on the Most Blessed Sacrament.

Then he uncovers the Chalice, genuflects, collects the fragments if there are any, and purifies the paten over the Chalice, saying:

What shall I give to God in return for all his gifts to me? I will take the Chalice of salvation and I will call upon the name of the Lord. I will praise the Lord as I call upon him, and I shall be safe from my enemies.

Taking the Chalice in his right hand, he signs himself with it, saying:

May the Blood of our Lord Jesus Christ be my soul's protection for life eternal. Amen.

With the paten in his left hand, beneath the Chalice, he reverently consumes all the Precious Blood with the particle. Having consumed It, if there are any communicants, he communicates them before the purification.

Afterwards he says:

What our mouths have eaten, Lord, may our souls receive with purity and may the gift we receive in this life be for us a remedy for life eternal.

Meanwhile he holds out the Chalice to the server who pours a little wine into it, and he purifies himself: then he continues:

May thy Body which I have eaten, Lord, and thy Blood which I have drunk, cleave to my innermost being; and grant that nothing of sin's defilement may remain

sancta refecerunt sacramenta: Qui vivis et regnas in saecula saeculorum. Amen.

Abluit et extergit digitos, ac sumit ablutionem: extergit os et Calicem, quem, plicato Corporali, operit et collocat in Altari ut prius: deinde prosequitur Missam.

VIDE PROPRIUM MISSAE CONVENIENTIS



in me, now that I have been renewed by this Sacrament so pure and holy: who livest and reignest world without end. Amen.

He washes and dries his fingers, and consumes the ablution; he wipes his mouth, and the Chalice, and folding the corporal covers it and places it on the altar as before; then he continues the Mass.

RETURN TO THE PROPER OF THE MASS FOR THE DAY





St. Edmund Campion Missal & Hymnal for the Traditional Latin Mass

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